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TUBERCULAR TALES

ELIZABETH F. UPTON

DAY NURSERIES IN JAPAN

WINIFRED F. DRAPER

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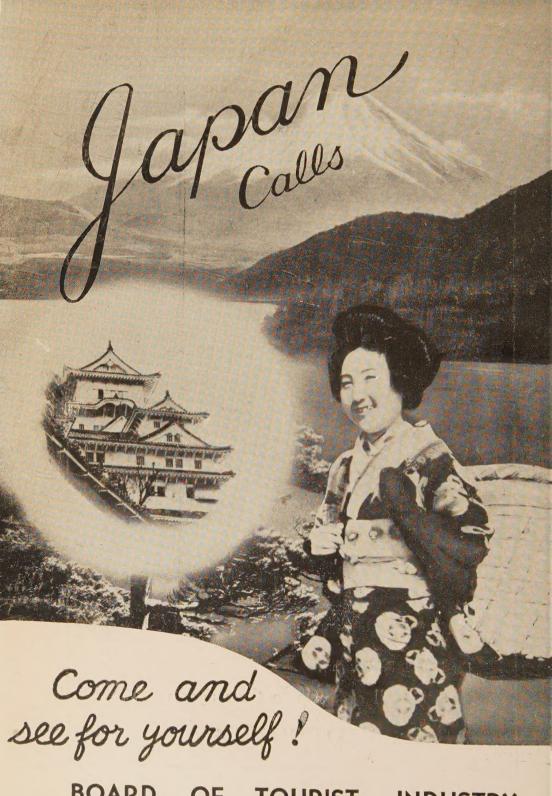
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THE JAPAN CHRISTIAN QUARTERLY

ISSUED QUARTERLY BY THE FELLOWSHIP OF CHRISTIAN MISSIONARIES, IN CONSULTATION WITH THE NATIONAL CHRISTIAN COUNCIL

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The Editor wishes here to express his thanks to Messrs. T. T. Brumbaugh and M. D. Farnum for great assistance in editing and producing this issue of the QUARTERLY.

The editing of this issue of the "Quarterly", while arranged for in large part by Editor Covell, had to be turned over in an as yet incomplete form to others, due to the sudden departure of Mr. Covell and his family to undertake new Mission duties in the Baptist college at Iloilo in the Philippine Islands. This is no place fo eulogy, but we are sure all readers of the Quarterly will wish with us to express deep appreciation of Mr. Covell's efforts to maintain and even to improve the quality of the magazine in recent years, and to wish him God-speed in his new fields of endeavor.

THE

JAPAN CHRISTIAN QUARTERLY

Vol. XIV.

July, 1939

No. 3

Editorial Notes

JESUS, MODEL MISSIONARY

Among the delegates at Madras was an African woman who has since the close of the conference spoken far and wide in America. Published reports of her message indicate not only earnest appeal but clear thinking as to the things that really matter in propagating the gospel. Among her striking phrases was the one, "Jesus, model missionary."

From the common sense point of view it does little good to try to approximate in our complex society the way of life our Master lived. His life was at once so holy and so majestic, so simple and so effective that we are baffled in even attempting to reproduce it today. It is impossible to equate the situation we face with that he faced.

And yet we do pray that we may be like him. We find that in whatever place we may be it helps us tremendously to be able to imagine him by our side and to overcome evil as he did, though tempted in all points as we are tempted.

In all reverence we wonder how he would work here and now. Could we qualify as his disciples? Would he tolerate our Christianity with all its trappings which tend to obscure his prophetic message any more than he tolerated the scribes and Pharisees of his day? What would he think of formalized religion? And of our being involved in the greedy commercialism which permeates our world?

Could Jesus endure teaching in one of our big regimented schools? And how would he have met the remark of one mission-

ary-"I didn't come to love these people but to convert them"?

Without undue speculation on such questions, we must resolve with all our hearts that we will think his thoughts after him, speak his language, act as if he were with us every moment. Jesus is our model.

J. H. C.

UNITY OUR GOAL

The conception of a world movement connotes a united movement. It is high time that we realized that our lesser loyalties have hindered the progress of the kingdom.

Before our eyes in this land are examples of unity going beyond cooperation, the proper first step. The Methodists have now become one body at home as well as in Japan. We have various sorts of Episcopalians in one Seikokai, Reformed and Presbyterian churches united in the Nippon Kirisuto Kyokai (Church of Christ in Japan), a fusion of the Congregational and Christian groups in the Kumiai churches. Recently the Baptists have voted favorably on the principle of organic union. There are many other notable accomplishments, both here and abroad, such as the United Church of Canada. All these facts give us heart to press on with a will.

Local groups should be small, generally speaking. The world outlook, however, calls for one organization of which all others may be parts. Consequently our eyes are fixed on the World Council of Churches now in process of formation. It bids fair to be the league which shall embody our hopes for unity. But if it is to be predominated by Europeans and Americans it will be severely handicapped, and it can hardly be then considered the genuine center of the effort to realize the Kingdom of God on earth. It positively must be thought of by all Christians as "ours." When that can be achieved, it will be the hope of salvation for our distraught world. We wish it well in that spirit.

J. H. C.

Missionary "Fellowship" Conference

On this and the following page will be found the program of the annual conference of the Fellowship of Christian Missionaries in Japan, to be held in Karuizawa Auditorium from July 28th to 30th. Though the executive committee has tried in every possible way to place the infomation concerning the Fellowship, and in particular concerning this annual meeting, before every missionary in this country, it is still possible that some have been missed. Suffice it to say, this program which seeks to make the findings and experiences of the Madras conference pertinent to our evangelistic task in Japan will be of great present value and future significance to all who participate. Those who have not yet enrolled should do so even at this late date by sending their membership fee of One Yen to Hubert Kuyper (1852 Nakajima Ura, Oita) and should be on hand for every session of the conference. Members are requested to make their own arrangements for entertainment.

PROGRAM OF THE CONFERENCE

OF THE

FELLOWSHIP OF CHRISTIAN MISSIONARIES IN JAPAN

Theme: WHAT MADRAS CAN MEAN TO JAPAN

Friday, July 28

9:00 - 9:15 A.M. Opening Devotions

The Chairman, Bishop J. C. Mann.

9:15 - 9:30 " Organization

9:30-11:00 " Theme: "Renewed Emphasis on Evangelism"

Rev. C. W. Iglehart

Rev. S. Hirono

Discussion:

Rev. D. C. Buchanan Rev. Harvey Thede

General Discussion

11:10 - 12:00 " Devotional Period

Rev. G. W. Bouldin

AFTERNOON SESSION

215: - 2:20 P.M.

Devotions

2:20 - 3:50 "

Theme: "Youth"

Mr. Soichi Saito Miss F. Kobayashi

Discussion:

Rev. T. T. Brumbaugh Miss Leonora Lea

General Discussion

4:00 - 5:00

Fellowship Tea

Chairman: Miss Virginia Mackenzie Welcome to Fraternal Delegates

EVENING SESSION

7:45

Group Discussions on Conference Themes, in homes to be announced at opening session.

Saturday, July 29

9:00 - 9:15 A.M.

27

Opening Devotions Mr. G. H. Vinall

9:30 - 11:00

Theme: "Education and Social Work"
Education, Rev. T. Matsumoto

Social Work, Miss Isabella MacCausland

Discussion:

Rev. Floyd Shacklock (Education) Miss Elizabeth Upton (Social Work)

General Discussion
Devotional Period

Rev. G. W. Bouldin

AFTERNOON SESSION

2:15 - 2:20 P.M.

Devotions

2:20 - 3:30

11:10 - 12:00 "

Business Session

3:30 - 4:00

Preparatory Service for the Holy Communion

Rev. John K. Linn

Sunday, July 30

10:30 A.M.

Morning Worship

Rev. L. C. M. Smythe

Sermon, Bishop J. C. Mann

3:30 - 4:00 P.M.

Memorial Service

Rev. D. Norman

4:00 - 5:00 "

The Holy Communion

Rev. C. J. L. Bates.

What Does the Church Need Most?

W. M. VORIES

Emphasis upon the church in the reports of Madras contained in the April issue of The Japan Christian Quarterly leads me to raise a question regarding the church of today and suggest an answer on one important phase.

The church of today (or more accurately, the churches) has developed so many secondary elements that the original ideal of Christ and His immediate disciples (who got a definite idea only after Pentecost) has been pretty much lost. If we may believe the New Testament records, the original churches were of a very simple, yet thoro-going nature. They were associations of fellowbelievers, who pooled their entire resources in order to work for the changing of their neighborhoods into units of the Kingdom of God. Every full member was a reborn person, witnessing of his rebirth to his neighbors, under the guidance of the Holy Spirit. member was an evangelist. It is significant that this original ideal of the church should have been reiterated at Madras and by a bishop of the Episcopal Church. Bishop Hobson is quoted in "World Christianity" (second quarter, 1939) as declaring: "Every person who has any right to be counted as a loyal member of the Christian church must be an evangelist." There was no pastor at the beginning; but the need of training the raw converts brought in by the member-evangelists seems to have led to a ministry of professional teachers-not to "preach" to members but to educate new recruits and perhaps to coordinate the activities of the members.

"Preaching" was actively engaged in by the laymen—as well as their chief work of personal evangelism. Both forms of witnessing were effective because done by laymen; thus being honest experience reports, rather than eloquent arguments; and also being voluntary testimonies, rather than paid-for preachments. The non-

believer was impressed by the evident reality of his neighbor's religious experience, though he would have disparaged or suspected the prepared "sermon" of a professional propagandist. After he himself had been led to this experience of the cleansing through Christ and the rebirth through the Spirit, he would welcome the educational efforts of the scholarly pastor.

Under such a system it is not strange that the early churches spread throughout the known world; and that Christians were actually different from non-Christians in their daily lives and purposes and work. It was in the nature of digressions from the original ideals of the church that most of the later details of organization, forms, "orders", etc., which characterize the dismembered "Body of Christ" today, have developed. In the original "Body of Christ", all the members were alive and under direct nerve-control from the Head. They were the hands, feet, and lips, by means of which the Head could consummate the work of the Kingdom begun in the days of His flesh. The Holy Spirit was the directing power communicated to each member from the Head.

In the degenerate periods of the church throughout history the digressions have become acute. In our own time we have gotten the functions of the church exactly topsy-turvy. The members have completely forgotten their primary responsibilty to be the evangelists, and have become guests of the church—edified by sermons and singing. The pastors have forgotten that they are supposed to be educators and have tried to take over the "evangelistic" work of the membership. And this is fatal; for they are by their very official position disqualified.

It should give us pause to recall the solemn fact that God Himself came up against this same impossibility. He could not evangelize men for the very reason that He was God! He had to cast off His official robes and authority and become a layman, before He could win men to His Kingdom! Laymen must evangelize laymen, in 1939 as well as in that year of Our Lord.

Every reform movement within the church has been a recrudescence of renewed life from a remnant of the original seed—a re-

turn to the original basis of a Christian church—every member an evangelist; every pastor an educator; every activity directly led by the Holy Spirit. The witness of the members leads every new convert through the same experience which the member has known:—repentance, liberation through the cross of Christ, complete surrender to God, daily guidance by the Spirit, witnessing of these experiences to his friends. St. Francis, Luther, Wesley, the Oxford Group movement, and every other reawakening that has saved the church from decay, have had nothing new to offer; the essential element has been a re-discovery of the necessity to get back to the original church and go forward only as led by the Spirit. All the failures of the past and our present paralysis have arisen from mistaken zeal or ambitions on the part of great leaders whose human wisdom and human plans have usurped the place of the Holy Spirit as the Intermediary by which the Head directs the body of Christ.

From this original standard of the church it naturally follows that the way to begin a rural church—that long-neglected and never adequately launched phase of the evangelization of Japan—would be through the personal work of farmer Christians. An outsider coming in as pastor would have to await the foundation work of creating a group of believers, to minister to whom he would be called in.

The beginning of rural work might have to be from outside only in the sense of some reborn friend of the farmers introducing a few individual farmers to the experiences of rebirth through the Spirit and leading a Spirit-controlled life, through which he himself had passed. Then a team of two or more thoroughly converted farmers, living in the farming community and mingling with its people, should witness, by life and word, to their friends. Being friends and also being obviously changed men and women, their testimouies would be accepted without suspicion or doubt; and some of their neighbors, at least, would soon want to have the same experience of salvation and a new life. There are myriads of people hungry for spiritual and moral release and a purpose to live for. They will respond eagerly to the friend who has found the answer; although

they would not be moved by ten years of "preaching" about theories by a propagandist—as they would naturally designate the outside evangelist who is paid from some remote source to "preach" to them.

After the local believers have gathered together a group of newborn friends—or even of eager seekers—and this new fellowship itself begins to feel the need of a trained leader to help them to better understand the Scriptures and the practical problems of the Christian organized campaign for extending the Kingdom of God,—it is at last time to consider the employment of a suitable pastoral worker. And this pastor must assuredly not be a callow new graduate of the typical theological seminary in need of a job where he can practise sermonizing until he acquires sufficient skill to obtain a city church job. He must be a man who is himself reborn and a scholarly student of the Bible—a man of character and consecration. It would be best, probably, if he were a local man, sent for higher education after having been born again amongst the people to whom he will minister—so that he and they will know each other thoroughly and have complete mutual confidence.

It is obvious that our past methods have been rather remote from any such type of work as that here advocated—which is nothing new under the sun, but merely a return to the ideals of the early church. And when I say "we" I am not using the editorial or literary camouflage. For although I advocated this ancient strategy a quarter-century ago—in the pages of this Quarterly's predecessor—I must confess with humiliation that my own work has not yet fully put it to practice. I am not "preaching at" anybody; but confessing. And I am suggesting that we make a fresh start.

"Made Myself Servant"

K. KODAIRA

For the past few years missionaries and Japanese nationals have been discussing mission work in Japan from various angles. Some are thinking that missionary work by foreigners has ended, while others are urging "one million missionaries for the Orient."

Does Japan need and want more missionaries still? The reply may be affirmative. Our younger churches are facing serious problems. Shall Christianity be nationalized, or not? This is still one of our unsolved problems. Some Christians do not believe that Christianity should be nationalized, because it is the religion for the salvation of all nations. But since the Japan and China conflict Christians in this country have inclined to the conviction that our churches ought to be peculiarly adapted to Japanese nationalism.

If we the missionaries and native Christians, have the vision to evangelize the Japanese people, we must remind ourselves of the words of Paul in his first letter to the Corinthians:—"For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I become as a Jew, that I might gain the Jews. . . (I Cor. 9:19-20). If our missionaries have this spirit of St. Paul, they still have a mission here in Japan; if not, they have finished their work. "Made myself servant" is the keynote for missionaries. It is not a problem of whether they nationalize or not. Japan needs Christian missionaries who in the attitude of the servant of mankind can dedicate their own lives for the salvation of our people.

The whole world is suffering now. People are struggling in preparation for battle, though try to avoid it. Japan is suffering also. The Japanese proberb says, "A person of good intentions must suffer before people suffer, and rejoice later when people rejoice." This means that people will follow those who have deep sympathy for them. Christ suffered for our sin that we may be saved, not merely to criticize sinners.

The reason why our Christian churches are so slow to expand among the Japanese people is that they do not share in the nation's suffering. We the Christians are too foreign to them, just oil against water. Especially, Christian theologians are busily engaged in explaining European theology, neglecting Japanese religious traditions, even Japanese national history. The development of the Japanese people, through 2600 years, is not the same as that of other countries. Their forms of political as well as cultural instincts are quite different. European as well as American religious traditions are quite simple, because their religion is Christianity and other faiths are few and not strong. But Japanese religious traditions are very many and complex. We had Shintoism, Buddhism, and Confucianism and other religious traditions before the Christian religion was introduced. The Japanese people must be converted not from sin, but from family religions. The missionaries, in Japan, it seems to me, do not know this fact, but preach simply to convert from sin.

I should say that Japanese people today are living in Giri-Ninjo (justice and humanity), such as is nurtured by the Kōdan Monogatari (Popular stories). We can easily recognize this fact in that the daily newspapers, especially the evening editions, are publishing such stories written by famous authors, and the series promises to continue one or two years more. Thus the people are urged to dedicate their lives in sacrifice to their families and their country; and this is realized in filial duties to their parents and in loyalty to their Emperor. Theatre owners are wise enough to know that if the theater goers decrease it is time to re-stage "Chushin-gura" (The 47 Ronin), and then their houses are packed to the doors. We Christians ought to grasp this psychological secret; but unfortunately our native preachers as well as missionaries fail to note this phenomenon.

In theological circles, our teachers and ministers are explaining the European theologies of Calvin, Luther, Eucken, Bergson, Kierkegaard, Brunner, Gogarthen, Barth. To some of them, Barth is almighty, to others the Oxford Group movement is the only way to absolute conversion. But what is the target to hit? Is it not true that the target of both Barthians and Groupers is degenerated Christians needing reconversion? If so, it is quite unnatural to ask that all must follow one course. In European churches there are many degenerated ones, but in Japan where most people are non-believers it is our duty to lead them to the Christian faith.

What is Calvinism? The reply is quite simple: it is the apologia against Roman Catholicism. Protestantism was born in the field of Catholicism. I recognize that Calvinism defines Protestantism. But in Japan it is unnecessary to caution and lead our churches against Roman Catholicism. We must bring the Christian faith into confrontation with Shintoism, Buddhism, Nationalism, and Marxism. Therefore Barthian theology is powerless to lead a nation-wide campaign of evangelism. A few intelligentsia who have curiosity and a theological appetite accept Barthian theology, but it is for this very reason that Christian faith is limited to a few intelligentsia and has not spread widely over the country. When intellectual appetite is satisfied, many leave the church and go elsewhere; but some remain and so our present churches in city and country alike are supported by a few cultural people, not by the general run of merchants and farmers in the land. We must observe however, Japan's present suffering is not among the intelligentsia but among the mass of the people. The main motive and strategy of Christianity in Japan must be turned toward this mass.

As in the case of St. Paul, so it should be with us Christians: "to the Japanese, I become as a Japanese, that I may gain the Japanese." A good shepherd knows his flock. Giving up our theoretical and idealistic discussions, we must return to realistic fact. About ten years ago we Tokyo ministers welcomed Dr. Charles Jefferson of Broadway Tabernacle in New York City at Okuma Hall, Waseda University. Bishop Uzaki asked him, "What is the secret to build up the church?" Dr. Jefferson replied, "Love the people; that is all."

Paul's "Made myself servant" is the key to the evangelization of Japan whether for missionaries or native workers.

Tubercular Tales

ELIZABETH F. UPTON

TRUE EXPERIENCES OF THE LAST FOUR YEARS

The Shoemaker

He was such a tiny little thing that it was hard to believe that he could be a shoemaker, but he assured me he was and that he had a shop of his own in Tokyo. His bright eyes and vivid smile were most ingratiating, and I ordered a pair of shoes. When he came with them he could hardly speak, as he had a terrible cough. This was in the early fall. By the end of February the shoes needed some slight repairs, and I was told to go to a certain house, where to my surprise I found the little shoemaker looking like a shadow of his former self.

This was his story. He had been apprenticed to a shoemaker at once on graduation from school. The master and his family lived in one room while the two apprentices slept in the shop, which had no separation of any kind between it and the master's room, so that when the latter developed tuberculosis, or rather when a severe hemorrhage made his illness known, the boys were practically in the same room with him. During the time the master was not able even to speak our little shoemaker did all he could to be of use. As he was only 16 at this time he found the bookkeeping difficult and would often stay up all night to get things straight. It was little wonder that he should have contracted the disease, but rather wonderful that in spite of both lungs being attacked he could come back to almost normal living simply by rest, a slightly fuller diet, including cod-liver oil, and by faith, as this was an important part in giving him courage to keep up the discipline.

The Man with a Club Foot

Being so handicapped another man had to work harder than his fellows to get a living, but even then it was difficult to provide for his wife and four children and the debts that he had made from time to time just seemed to roll up like a snowball, so that even when he caught cold he tried to work. The result was tuberculosis. He had begun to cough in the spring, and by the time that I had been asked to see him he had a daily temperature of 39.8 degrees. This was at the end of November. I had learned that if people were absolutely destitute, as was this family, the government would give free treatment for three months in the nearest TB hospital if there were funds for doing so. The town office and the police station had never heard of the regulation but in the end they discovered it could be done, and the man was moved to the hospital in the next town one snowy January day. The members of his cooperative pulled him on a handcart.

Then came the question of the rest of the family, for he had needed the quilts they had been using to go to the hospital. His old ones were burnt, and the house disinfected as well as could be done. Quilts were provided and to give them an income I bought \\$27 worth of girls' festival dolls, the only thing they had to sell in that empty house. This was enough to meet their needs until the wife could make some money by silk worms. In April the man should have come home, but the doctor said it was only a question of a few weeks, so he was allowed to stay in the hospital till the end, which came the first part of May.

We had hoped that this was the end but only a month later the third child, who had slept with the father, died of tubercular intestinal trouble, and later when the wife had a new baby, although two doctors had said a persistent cough was only bronchitis, she suddenly developed a violent form of TB and died within a week. The baby also died.

The Dullard

A boy from the outcaste village began coming to church. His

one joy seemed to be to sing the hymns, but this always brought on attacks of coughing, and then we noticed that he had had an operation for tubercular glands. He asked to be taken to the Red Cross hospital, where the doctor said that if the cough stopped he would get well. Soon after this he went to bed never to get up. As he complained of a terrible pain in his throat I asked a local doctor, one with a long black beard, to go to see him. The doctor went and after disinfecting the beard sent me word that he had never seen such a terrible throat, that there was nothing he could do, and that he refused ever to go back again.

The boy did not understand things very well, as his poor brain was dull, but the gratitude he showed us for the few gifts and the comforts that we could give him in his months of agony was really touching. His mother, too, has never forgotten, especially as we were able to save a younger brother from a like fate by finding out that he was running a TB temperature, and by keeping him in his quilts until all the danger was over. It was a marvel to me that he did get well, for one day I saw his lunch—cold rice and boiled potatoes; yet even with such food he got quite well and grew fat and rosy, so that rest seems to be a sufficient cure if taken in time.

The Dullard's Cousin

She was a most attractive girl of about 25, of seemingly abounding energy, always glad to take her full share in anything that was going on. During the dullard's illness she did what she could to help and even at the funeral in May in spite of a heavy cold helped prepare the inevitable feast (often eaten in the actual spot where the person has died just a few hours before). After that she went to visit a brother in Tokyo, so I did not see her till towards the end of July.

I found her lying in a small back room, a north room which was filthy, as it was really a part of the rooms where the silkworms were being fed. She had come home from Tokyo to care for her sister-in-law when the fifth baby was born, and during the week when the sister-in-law could not work she had fed the silkworms as

well as looking after the family. She could no longer move, as she had an attack of peritonitis. The doctor I got found also that there were small spots in both lungs. I took her to my house and put her in a little house in the garden where we took care of her during the day, while some relative came to be with her at night. By the end of a month her temperature was back to normal, the peritonitis had disappeared, and she had begun to gain, but I could not keep her any longer as the neighbors had complained to the health officer and I had to send her home.

It was difficult to see her often at this time, so several weeks went by before I discovered that she had been having steam treatments with the result that all the gain had been lost. So we had to begin all over again, and once more she got better. She was able to take walks and do a little work, but when the cold weather came she caught cold. Her sister-in-law had given her loving care during this two years' illness but she had got tired out and had become so frightened that she would not go into the sick girl's room. I was ill and did not know this, with the result that, having no proper care or food, she got desperately ill.

As her brother owned some property, she was not eligible for government relief. I had sent one woman to a rest house, as the doctor said she had a light case. She had a hemorrhage for three days, so her husband was sent for, and he had to pay a special nurse \forall 2.50 a day to care for the wife. The price of the rest house was only 80 sen a day, and even that he could not afford, so the price of the nurse was quite beyond him, and as soon as New Year's Day was over he went to care for his wife. There was no place free to which she could be moved, so he slept on the floor by her bed in a room 12 by 15 which had three other occupied beds in it. One of the women was well enough to go home for a few days, so he slept in her bed until she came back. Fortunately I was able to get his wife into a Roman Catholic hospital which was nearby, and they gave her good care for the three months that she lived. There the price was ¥1.20 a day, which taxed our resources to the utmost, but the hard thing to meet was the ¥25 which cremation cost. The husband's father and older brother had died of TB during the year, so he was absolutely strapped; the wife had had three brothers die of TB, as the doctor in the country fashion had not wanted to insult the family by calling it TB, but had said it was only pleurisy. The price of all the other hospitals that I could discover was from \(\frac{4}{60}\) to \(\frac{4}{100}\) a month. I had found too that the relatives got perfectly exhausted making their visits to those in the hospitals. As going on bicycle or on foot took a day it also meant that their income decreased.

For these reasons I had been trying for a long time to put up a small house in the neighborhood where I could put those who were sick, and had at last got the house built. The cousin was to move in on May first. Two days before, farmers made it impossible for me to use the house. On the second the doctor told me that he thought the cousin would live for a month; then I had to tell her that we could not use the House of Hope, and about six hours later she died. She had been holding onto life with the one idea of getting into the calm of that little house. Her aunt, who was also the aunt of the dullard and lived in his house, died of the same illness about two months later. She had forced herself to work until her temperature had reached 39 degrees daily, and had done her work with a young bride who is still in the hospital, having also become tubercular. The cousin's sister-in-law went to the doctor soon after the funeral and he told her the only hope for her life was an abortion, as her right lung was affected. No matter how simple the place, the only hope for stamping out this terrible disease is to isolate the patients.

At first there was the dullard, one; then his cousin, two; then his brother, three; then his aunt, four; and the young bride, five; and the cousin's sister-in-law, six; with the possibility of infection of her five children as well as her husband. If only the dullard could have been isolated the five others might have been saved.

The Son of a Wrestler

The son had inherited his father's fine physique, for although the

old man is over 70 he still wrestles now and then (even though he is not in the same class with Futabayama). The son left the farm to go to Tokyo and worked in a small factory for making fencing gloves. There was a rush at the end of the year, so he worked overtime, till midnight; but as he was determined to become a policeman he went for his lesson in jiujitsu from 1 to 2 a.m. every night. Besides this he had to come home now and then to talk over his sister's wedding plans, and as he had no free time he came back in $3\frac{1}{2}$ hours, the time it takes an automobile usually. The result was that one lung was so bad that no air entered it at all when I had him examined. He was intelligent enough, however, to follow directions, and four months later when he had his military examination he was passed as first class and a later X-ray revealed the lung completely healed. He had simply rested in the farmhouse and had one egg a day beyond his ordinary food.

The Masseur

A curious little misshapen body, almost blind with cataract, he had been graduated from the school for the blind and was at last self-supporting when he was stricken with some malignant kind of throat. He did not wish to be a burden on his brother, so even when feeling ill forced himself to go out and care for those who had sent for him. At last he could go no more and the tell-tale temperature began, showing that he had some trouble in the lungs.

But even before there was any real trouble, as he had a cough, all the patrons of his brother's little shop dropped off so that the family income had stopped. No one, not even the temple, which is a large landowner, would rent them land on which they could put up a shack where the mother could care for him, and if they put up a shack behind the shop no one would come to buy any more. The mother had decided to borrow her pension for three years in advance and to try to get him well in some hospital, but it would only keep him there a few months; so if he did not get well in that time, what could they do?

The House of Hope

Because of all these reasons I tried to give them the House of Hope, for I had known from experience what rest and happiness could do for TB. A change of doctors revealed eight girls out of my school of 20 with tubercular spots. Five of them I cared for in my own house, and within six months all of them were well. They have had no return of the trouble. Including the wages of the woman to help in the cooking it cost only \$15 each a month to care for them, so I decided that I would pay for the doctor and the woman who would care for the five or six sick people, and each of them should pay \$10, in money or in kind, for their food.

Three were preparing to enter on May first, when on April 29th some farmers who live one or two miles from the House of Hope but who had fields and woods in the neighborhood sent a delegation to say that they objected to the house, as if they ate the rice from that neighborhood they would get TB. Nothing that I could say would change their opinion, so I asked them to have a meeting and let me get a doctor to explain about TB, and this they consented to do. The meeting was a failure in one way, as they finally said that the real reason was that if they knew that TB was in that house they would think all the time that they would get it and not work tranquilly. But I was glad to have had the meeting, as it showed me how they feared it and how their fear took the form of hate, as our fear of mice and snakes makes us want to kill them on sight; so they wanted all TB cases to be hidden out of sight as something too loathsome even to be mentioned. They think that there is no hope of recovery, as the doctors do not call it TB until it has reached the contagious stage.

When the land was bought I was ill, so I forgot to go to the town office of the village in which the land lies, as it was way off in the woods and just over the line from this village. I thought that what the police and the town office of Moro had told me would be all right there. That was a mistake on my part, as it seems the local policemen had been misinformed and I should have applied to the

county office in the first place. Now I have done so and they say that this house must come under the class of hospitals and have a resident physician, which is of course, out of the question as often there may be but one inmate.

Christianity's Opportunity

In the meanwhile those that are sick die and the contagion is constantly spreading. It seems to me a great opportunity for Christians to unite with the government in the campaign of information both as to the nature of the disease and as to the sane precautions to be taken to prevent contagion, as well as to the care needed for recovery. The first rural center of the Rockefeller Foundation is being built in this prefecture, but the director told me that it would be five years before the center that will serve this district will be erected, and that will have no sanitarium attached; it will be simply a place for diagnosis and advice. If only the government could erect little houses like the one I proposed, or even a house or two where the family could care for their own without risking the family income as in the case of the little masseur and without risking contagion for the whole family, what a difference it would mean in the mortality caused by this disease. The Japanese hospitals for contagious diseases exist in every village and town and although very simple are efficient in the prevention of contagion and death. If every village and town could have some such place for the tubercular it would be a wonderful thing, and from these simple houses the very ill could be taken to larger and better equipped hospitals as the government finds funds to build them.

Perhaps the first experimental houses should be under Christian auspices to see how it would work out in a country village, working in cooperation with the local doctors. This would mean that the government would be sufficiently in sympathy to give the necessary permission and to notify the town offices and the police of its decision. But really before much of anything can be done there must be nation-wide instruction, and surely all Christians can take their part in that.

Day Nurseries in Japan

WINIFRED F. DRAPER

Japan is known the world over as a children's paradise with special festivals for the little ones. It is true that, dressed in their pretty kimono, they make an attractive picture! But not all the children of Japan are so fortunate. In large sections of the big cities the homes where the working people live are small and crowded together and the living conditions are very bad. There is no place for the children to play except the street and soon the children learn to make the best of a poor playground. Their mothers are busy or away at work; some are too ignorant to care for their children, so the unfortunate habits they are learning in the streets form the basis of their adult life later. With no protection against disease and no proper care, the number of deaths of babies and children up to five is practically one third of the total number of deaths in Japan each year. Of course the death rate in the crowded sections is much larger than this average. We can see the need of giving these children an environment which will help them in physical, moral and spiritual growth and also of giving their parents training to meet their responsibilities in the care of the child at home.

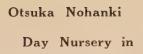
Protection and Care of Children

It is interesting to note that the Koseisho—the Bureau of Social Welfare—is working on this problem of protection and instruction of mother and child. It has a new department dealing with child welfare which is working specially to revise and make laws for the protection of children. The Imperial Household also at the time of the birth of the Crown Prince established the Ai-iku-kai—an organization for the study of childhood and its problems. Its head-quarters are in the precincts of Prince Arisugawa's estate. Already this organization has started a school for children in poor health



Boys at play with village girl assistant.

Beginners at entrance to Otsuka Church and Nursery.



Kanagawa Prefecture



Every day a Nap for the little tots.



A physical check-up every few days.





where they can be kept for half a year at a time.

The "takujisho" or day nursery where children are given day care has arisen as a response to the need of the underprivileged child. Even in Japan in the beginning of the nineteenth century a scholar by the name of Shonan Sato planned some "yujien" as he called them—garden for playing children—but he could not carry out his plans. It was not until 1890 that the first day nursery was started in the city of Niigata by another scholar—Mr. Kaneyoshi Akazawa. He was not allowed by the authorities to have the little children in connection with his private school, but he carried on a little day nursery for about fifteen years without permission.

About 1900 Mrs. Yuka Noguchi and Mrs. Mine Saito, two teachers in the primary department of the Peers' School started the Futaba Hoikuen for the children in a nearby slum. This is still continuing its work with the addition of a branch day nursery and home for widows with little children. Soon after this in 1905 in Yokohama Mrs. Caroline Van Petten with her vigorous co-worker Mrs. Waka Ninomiya and with the help of foreign friends planned the Aizawa Takujisho for the children of soldiers in the Russo-Japanese war. It was said that at this time Mrs. Ninomiya coined the word "takujisho!" In 1909 day nurseries were opened in Kanazawa and in Shizuoka. Mr. Namae in his History of Christian Social Work in Japan states that during the Meiji Era, that is, up to 1912, there were eleven day nurseries in Japan and that six of these were Christian. In 1931, the year he published his book, there were 365; while the government report for 1938 gives the number as 1709-273 of these being for mine or factory workers' children. It is difficult to determine the exact number of Christian institutions included in the above but, by investigation and a questionnaire which busy missionaries were kind enough to answer, the number probably is between fifty and sixty. Perhaps twenty of these are aided by mission funds. In these institutions we have splendid Japanese workers who are taking the lead in this work for children throughout the country.

Different from Kindergarten

The day nursery is different from the kindergarten in that it must take the place of the home for underprivileged children of kindergarten and nursery school age, and is therefore considered social service work. These day nurseries are responsible to the Bureau of Social Welfare and to the Social Service departments of the prefecture and city. These officers feel that the important thing is to help the home by caring for the children when the mother is too busy, too poor or too sick to look after her child herself. Therefore the work is considered by them to be more "mother-centered" than "child-centered"-more for the relief of the home than for the training of the child. The children may be crowded into the day nursery with thirty or more to a teacher who has no training-a a situation which precludes careful individual training of the child -but the mothers are glad to have the children off the streets and to have the benefit of the mothers' meeting and the old clothes bazaar and so on.

While too many of the day nurseries are content to serve in this way, yet there has been of late a noticeable shift of emphasis. Mr. Asahara of the Tokyo Social Service Association says that the purpose of the day nursery is not only the education of the mother and the improvement of the home, but also the care and protection of the child especially in regard to health. Gradually the work is getting equally double centered—child-centered as well as mothercentered. These neglected children are in desperate need of training in character, in formation of good habits, and in social behavior. The parents also need to be taught their responsibility to the children in home training and care. Miss Hirano, principal of the Aizawa Takujien and the Nakamura Aijien in Yokohama, says that the ideal is not only to have all children in either kindergarten or day nursery in order to learn social behavior, but also to have the underprivileged children spend as much time as is feasible in their own homes.

A day nursery makes its plans according to the needs of the community. If the mother works ten or twelve hours, the nursery is open

for that number of hours. If the mothers are doing piece work at home or helping in the little shops, it may be open for seven or eight hours a day. Thus the child would also be given time at home. Even the babies and little children can be kept in the day nurseries, some having the "eiji-bu" for one and two year olds, and some the "nyuji-bu" for the babies. These carry out as many of the purposes of a nursery school as finances and the training of the teachers permit. A very fine example of this can be found in Miss Kuecklich's work for the employees of the Kanegafuchi factory in Mukojima, Tokyo.

The homes of the children are studied to see how much each one can pay in fees. Some can pay a yen or so a month, but generally it is easier for the mothers to pay three or five or six sen a day, according to the family income. If the children are at home they usually spend more pennies than that for candy anyway! When it is necessary children are accepted without fees. But on the other hand an extra fee of five sen or so is sometimes charged to cover food provided for the children.

For in the day nursery it is most important to have an adequate health program reaching into the home. Practically all provide some food—cow's milk or bean-curd milk, simple biscuits or cakes for tea-time, nutritious food to go with their rice at mealtime. Physical examinations are given by doctors, some going so far as to give blood tests and immunization for diseases such as diphtheria. The most advanced have a visiting nurse trained in public health to teach health habits in the day nursery as well as in the homes.

Christian Emphasis

But besides the training in character and in health, in our Christian day nurseries we lay stress on the spiritual education of the child. We feel the importance of a vital evangelistic program made definite from the beginning. It should include a service of worship for the child and Christian teaching for the home. Mr. Huckabee of Hiroshima has emphasized these three points in his two day nurseries. In his Hiroshima Aikoen he carries on the following advanced program:—

- 1. A bath is given every child every morning, also temperatures are taken and inspection given by a nurse including first aid treatment, and special consideration given eyes and ears.
- 2. Milk, cod-liver oil and milk made from "tofu" are given.
- 3. Home visiting nurse service.
- 4. Mothers' and fathers' meetings for health education and evangelism.
- 5. Prenatal clinic for mothers.
- 6. Health clubs for boys and girls, brothers and sisters of the Aikoen children, and a summer camp for the same.
- 7. Savings accounts for all children with funds brought daily by their mothers. The sum has grown to ¥600 in three years. The suggestion was that the mothers save the money which would otherwise have been given the child to buy cakes.
- 8. Immunization against disease. Only that for diphtheria is required now. Tests for tuberculosis will be made this June with proper program for positive children.
- 9. Health records for every child with weekly check-ups and recordings.
- 10. Clothing or uniforms. Rest after lunch for every child.
- 11. Concentration on about forty families in the community.

To carry on a program such as this means that the day nursery must have an efficient staff and plenty of funds. Too often the staff is untrained and insufficient. This has brought opprobrium on the name of day nursery so that many think of it as only a badly run kindergarten-neither of educational value nor of special social service to the community. Such as these should not be called either kindergarten or day nursery. But to have a sufficient staff means a heavy budget. Even if the workers could be found-and they are scarce indeed-the more work you have, the more it costs. The amount from the fees is very small. The eighteen or so day nurseries connected with mission centers receive aid and gifts from the nine missions concerned, but some of these and practically all of the day nurseries depend on individual gifts and especially on government aid. The Imperial Household, the Bureau of Social Welfare, the prefecture and city offices and social service organizations such as the Keifukukwai and Shakwai Jigyo Kyokwai have large sums of money that they apportion to social service institutions. Also during the last few years private foundations of such families as Mitsui, Mitsubishi, Harada and Hattori, have given thousands of yen not only for running erpenses but also for land and buildings. One day nursery has received as much as 18,600 yen during the last four years. This generous support is a great encouragement to the social service workers in Japan.

Much work is being done for children in health centers such Miss Baldwin's in Ikebukuro, or in settlements such as Aikei Gakuen and Aiseikwan and others. It is difficult to draw the line between kindergarten and day nursery for in these settlements much social work is done in connection with the kindergartens. Also some of the day nurseries are extending their work to include homes for young widows or young mothers with young children to support. There were at least four of these in connection with Christian day nurseries. Many have health clinics and problem bureaus; an ideal is to have homes for weak children and their mothers—the work stretches out with challenging opportunities for service.

Seasonal Day Nurseries

In the seasonal day nurseries we find an easier but equally interesting task. The seasonal or short time day nurseries are those which care for little children during times of stress or during the busy seasons of the year. Last year in Kobe after the terrible storm, Dr. Kagawa encouraged and helped those who would gather the children together and take care of them until a little more order came out of the chaos. But the great majority of these are held in the rural sections when transplanting rice or harvesting, silkworm culture or picking fruit or tea claims all the strength and time of the mother and family. The children go unwatched and stories of little ones drowned in wells or streams and of others shut up in a house all day long while the family may be miles away in their fields, roused the people to a realization of the need of help. The need arises not from special penury but from the rush of the work which has to be done in those few days, so that time and again they say, "Oh, to borrow even the paws of a cat!"

Buddhist Sponsorship

As far back as 1890 a wealthy farmer by the name of Kuhei Kakebu in Tottori Prefectrue realized this need and for 15 years during this busy season, with the help of a Buddhist nun, gathered the village children in his home. About the time of his death in 1915 a priest in Mie Prefecture started a day nursery that has been held every year up to the present time. The work spread to Okayama Prefecture and elsewhere so that in 1923 there were about 1825 day nurseries. Since for the last ten years or so the prefectures have greatly pushed this work, this year they expect to have the really surprising number of 30,000 all over the country.

Among the interested individuals who first opened their grounds to these children, the great majority were Buddhist priests who used the temple grounds and even allowed the use of a room or two in the temple. But now schools and local women's patriotic societies and village young women's associations are taking the lead in this widespread effort to help the country children. Villages lend their halls and the young people's clubhouse or schools for this purpose. It is a wonderful example of concerted village effort.

The day nurseries themselves are very simple. The children play in the grounds where swings and other equipment have been prepared for them. They are given simple cakes in the morning, and riceballs or their equivalent in the afternoon. They usually bring their own noon lunches or go home for lunch. If it rains the children stay at home, unless they have the use of a room or building. Sometimes there is an attendance of over a hundred but in the little isolated villages generally between 30 and 50 children come.

Rural Conditions and Needs

As trained teachers are not available for all these day nurseries, the prefecture has short training courses where women and girls from the rural sections gather for information and a little training. These girls go back to their communities and with the help of the local authorities manage the day nursery. As they have had so little training and experience it is difficult for them to hold the in-

terest of the children for any length of time, but as the nurseries last only from ten days to three or four weeks at a time, they manage to do very well indeed. The governor and the social welfare association of the prefecture grant a certain amount of help to the day nurseries. At the beginning it was some fifty or sixty yen towards the usual budget of about one hundred yen, but as the number of day nurseries has increased, the gift now is generally twenty or thirty yen.

This rural day nursery furnishes an unparalleled opportunity for a rural church or missionary to get into close touch with the village life. In response to a brief questionnaire to missionaries, over thirty have been reported as being carried on at the present time, but this is not an exhaustive list. We find some in rural churches running with or without mission help, and in other cases village halls have been opened gladly to our Christian workers, who sometimes manage five at a time! The oldest Christian day nursery seems to be in Nagano Prefecture, and was started by Miss Killam eleven years ago, and another eight years ago. Eight years ago several were started in various localities, by Miss Freeth of Kumamoto, who had as many as five at a time, by Mr. Reeve of Osaka, and one in Kanagawa prefecture by the writer of this paper. Miss Teague of Fukuoka prefecture follows close with one started seven years ago and is now carrying on two to four at a time. We find them for the Ainu in the Hokkaido, down through Aomori, and Iwate and Miyagi prefectures, down to the southernmost part of Kyushu in Kagoshima prefecture. All are most enthusiastic about the opportunities these nurseries give Christian workers to cooperate with the village and schools, to get in close touch with the village folk, and to make an entrance into non-Christian homes.

When a church is managing a day nursery they generally try to have at least one strong Christian worker in each. Even though the children are with them for such a short time, still they try to make it worth while with health work and character training and some religious teaching through song, story and simple prayers. In some places babies less than a year old were kept for their mothers.

Generally the assistants are village girls, and mission centers have been asked in the past to help with the training courses for these girls. Miss McLeod of Yamanashi prefecture has helped much in this way in the past, but the work is now all carried on by the prefecture, much as the missionaries would like to help. However, Miss Allen of Iwate and Mr. Huckabee of Hiroshima prefectures are among those helping to train teachers this year. Gradually the work is being taken over by the prefecture, so that it is not so necessary for Christian workers to conduct so many, but there is generally an opportunity to carry on at least one.

To go out in the village, to consult with the village fathers as to the particular needs of that community, to appeal to them to help with outdoor equipment by giving time and work to setting up the swings, building sand-boxes, etc., to get the children together, to find the teachers and the assistants, and to supply the simple indoor equipment and materials, and then to watch the children gain in weight with the milk and good food and regular rest, and to develop in cooperation and in good social behavior even during these few days,-what a joy it is! No wonder that Dr. Kagawa three years ago at a meeting of the Kagawa Fellowship asked each missionary to open a rural day nursery as a part of his or her work! He knew that he was suggesting a piece of work that would appeal and would give deep satisfaction. Dr. Kagawa approves not only of these rural day nurseries, but also of the regular day nurseries, as well. It is our hope that many more will be opened up as part of the Christian work in Japan.

Twenty Years in Tokyo's East Side. The Kobokwan

J. H. COVELL (et al)

"One out of every three babies die down there." That was the message which struck fire in the hearts of forty Tokyo women on a January day in 1919, a fire which has burned bright these twenty years and illumines one of the most cheerless neighborhoods in the world. The speaker was Merle Davis, then of the Y.M.C.A., now mainstay of the International Missionary Council's staff to study economic conditions. So he may be called the daddy of the "Door of Hope" settlement, founded to help the needy to help themselves.

Starting at scratch, these and other women, including some from the Japanese National W.C.T.U., now have well over half an acre of land, an adequate building, a trained staff of 16, a varied program of service, and a monthly budget of about \$500.

The first half of the story is one of a struggle to get a permanent plant and a place in the community; the second half, with a good director, is one of solid accomplishment; the future holds great opportunity. A typical feature is the way one woman gave up her trip home by way of Europe so as to save the day.

Speaking for themselves the women say-

"The small beginning in 1919 on a rented lot in Honjo was a kindergarten for the very poor, the equipment being some straw mats on the ground under a straw matting roof for shade. Getting acquainted with the community and its needs was the task superseding all others. A strong finance committee meanwhile presented to interested friends and government officials alike the merits of the projected social program. Ready response resulted in the purchase of land in East Tokyo. On this new base various activities were

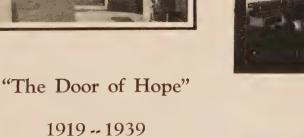
operated, play-ground work, Sunday-school, dental clinic, kindergarten and nursery school, also extensive neighborhood visiting. From 1920 to 1922 the need for a permanent building was pressing. Falling short of the amount required, the finance committee with characteristic hopefulness borrowed funds and construction was begun. Enthusiasm and interest ran high during that period.

"In 1923 all attention centered on the great and ultimate object, the presenting of a modern well-equipped home to the Kobokwan. The work progressed. A typhoon in May worked havoc with the frame structure giving a setback of \\$7,000 to the project. With difficulties soon overcome, success seemed imminent. Plans were finished for the opening on September 1. Who could know that on that very day there should come upon East Tokyo the devastating earthquake and fire? The story of the following days with the plant in ruins, a \\$40,000 debt and cries of distress from every side is a cruel one. Of the finance committee one can say their resources were ridiculous but their vision was sublime. With undaunted courage, unconquerable hope, and self-sacrificing devotion they set to work. Among these women of faith Miss Isabelle Blackmore of the United Church of Canada stands forever beloved and admired. With prophetic vision and Joshua-like courage she assumed leadership and caused "the people to go forward." Upon the altar of sacrifice she laid down her meager savings of \\$5,800, a gift of love to help brighten the souls and minds of the poor, the ignorant, and the neglected. Results were swift and gratifying. Before the end of that chaotic year the Kobokwan was functioning in a comfortable barrack with a monthly budget of \\$350. Thus was born anew the institution destined to do a work of distinction in human service.

"For the next six years the Kobokwan operated in barracks. Two needs claimed concentrated effort, the restoration of the building and the selection of a competent superintendent. 1929 fulfilled both of these earnest hops. The property was exchanged for a larger lot in a more needy district; a fine new plant offering adequate housing for all activities and residence for the staff was com-



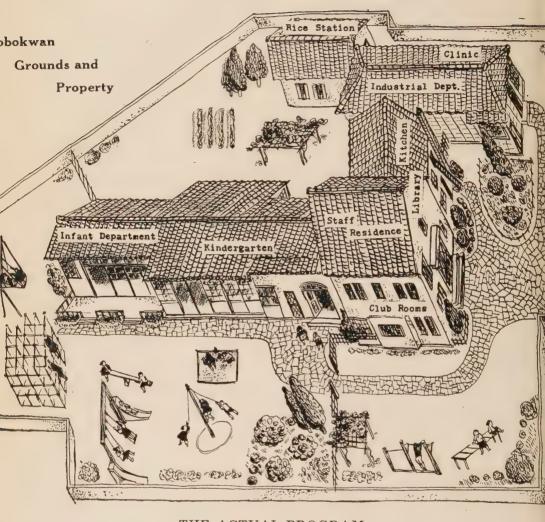






Tokyo's
W.C.T.U. Settlement





THE ACTUAL PROGRAM

EDUCATION—kindergarten, daily infant care, clubs and classes, reading room, supervised play, summer school camp in the country.

HEALTH-nutrition classes, daily medical service, visiting nurse.

ECONOMIC HELP—industry (rugs, weaving, knitting, etc.), savings band for both children and adults, rice station.

RELIGION AS SUCH—Sunday School, adult classes, special programs (Mothers' Day, Flower Sunday, Goodwill Sunday, Christmas).

pleted and opened in November. What a sense of victory pervaded the service of dedication! Distinguishd friends and officials joined with the community in rejoicing. But far more important and significant to the work was the leadership secured in Miss Shizue Yoshimi, the new superintendent. Gentle courtesy, quiet dignity, a profound sympathy for the under-privileged, and the rare gift of wisdom added to her highly specialized training abroad, mark her as a superior personality helping the Kobokwan attain its ideals in Christian service. To Miss Yoshimi's wise guidance we owe a debt of gratitude; and as a tribute to her life and character we would point to the love and esteem in which she is held by all who come to its door, high and low alike.

"Another period of expansion followed in 1936. More land and more buildings were added to accommodate the growing departments. The program for the future feels the present pressure of circumstances, but a new era of confidence has begun. The Kobokwan is a living vital force in the life of East Tokyo.

Both the government and the great private philanthropic enterprises have recognized this fact during the twenty years. The financial statement shows that the Imperial Household Department has given \(\frac{\pmathropia}{3},500\) and the Home Department, including a Red Cross gift of \(\frac{\pmathropia}{5}0,000\), has given \(\frac{\pmathropia}{7}2,700\). The city and prefecture have given \(\frac{\pmathropia}{4},500\), the ward office and the relief association some \(\frac{\pmathropia}{4},000\). Of the big foundations, the Mitsui led with nearly \(\frac{\pmathropia}{12},000\), followed by four others. Among the other main sources of income one notes the "Thrift Shop" and stationery sales, items which bring to mind everyday experiences in the Tokyo scene. The Shop sells almost anything on commission, sharing the profits with a women's benevolent association, and enlists the services of business and professional women. The stationery is produced and distributed mainly by a Friend and a Baptist. In all \(\frac{\pmathropia}{3}00,000\) has been raised and expended.

A Methodist lady heads the board of managers at present and seven or eight other denominations are represented, so that it is actually a union effort.

Those who think that religion is not doing things should see what goes on at the Kobokwan settlement, inside the "Door of Hope", and sense what occurs in the hearts and minds of those who learn there how to help themselves to the higher and the better life. It is God at work among the sort of people whom Jesus particularly loved. It started in prayer and it carries on now with that best of all bases, in which every Christian can have a share.

God' Will

If the known Will of God
We seek to do—
That, to His unknown Will
Shall prove the clue.

Longing

The soul imprisoned in its house of clay
Sits silent in the shadows
Waiting for the day.
A voice speaks in the darkness
"Wherefore wait?
Throw open wide the windows—
E'en though barred,
The light of Heaven they cannot retard."

Solitude

O speak to me in silences, In solitude so deep, so still That only with Thy Presence My consciousness is filled!

Takamatsu.

-Leila G. Kirtland.

Book Reviews

Edited by T. T. Brumbaugh

JAPANESE LADY IN AMERICA. Haruko Ichikawa. Kenkyusha, Tokyo. 347 pp. ¥3.50.

The reader expecting to find this just another travel book has a delight-ful surprise in store. Her shrewd insight into human nature and her unusual flare for characterization at once lift it out of that category. Mrs. Ichikawa has but a single purpose and that is to give an honest presentation of America as she sees it, yet the eyes with which she sees it are unmistakably those of a Japanese national.

The ease with which Mrs. Ichikawa makes friends with fellow passengers and others whom she meets in her travels offers quite a contrast to the usual shy and retiring Japanese lady. The secret of her success as a traveler and the source of much of her material for her book she owes to her ability to "read maps." She says, "I have another talent which I am more or less proud of; that is the ability to read the other kind of maps. What do I mean by this? When I found in the 'New York Glossary' appended to my guidebook, 'Map: face,' I rapped the table and said, "This is capital.' A face is really a map.' When I see the face of a person, I can 'map out' my plan as to just how much acquaintance I should make with him or her, and whether or not I should make barriers on the borders of our minds."

Her humorous description of her trips to the department stores and hair dresser, her trials in selecting and adjusting herself to a new outfit, prepares the reader to enjoy a book decidedly out of the ordinary.

The American learns new characteristics of his own people and of the life of his own country — he sees anew her scenic beauty, all due not only to Mrs. Ichikawa's keen eye, but to the fact that she stops to contemplate while he rushes on. Her observations on her trip across the continent — Reno divorce, her fellow passengers, food in the diner, comforts of a pullman, her impressions of New York, and her P. E. N. Club dinner, all whet the reader's appetite for more of her views.

Knowing the Japanese custom of eating in silence one can appreciate her remark that she was "a little fed up with the sugariness of American parties, where everyone is responsible in the cooperative effort of creating a laugh at intervals of five or ten minutes by telling one story after another." It is just as difficult for her to understand the seemingly pointless chit chat of the American dinner party as it is for the American to understand the meditative silence of the Oriental.

Comments on her visits to New York, Philadelphia, Washington, Boston, Chicago, and Niagara Falls certainly should be read by those contemplating such a trip, for it would open their eyes to sights which the eyes of the onrushing American would fail to catch. But one feels that Mrs. Ichikawa really gets closest to the heart of America in Rock Island where she has an opportunity to visit factories and schools.

Straight through the book Mrs. Ichikawa is constantly giving the reader side lights on Japanese life and psychology which should add to a better understanding of the Oriental viewpoint.

There is scarcely a page of the book that does not contain some phrase that could be used as a shining example of the Reader's Digest's "Picturesque Speech."

Yokohama.

Charma M. Covell.

TOWARD A LITERATE WORLD, Frank C. Laubach, Columbia University Press, New York, 1938. 178 pp. \$1.75.

For those us who are familiar with the United States with its 95.7% of literacy, Canada with its 94.9%, and Japan with its 99.2% it is hard to believe that over half of the world today is illiterate. It is for these "forgotten people" most of whom are adults that Dr. Laubach has conducted his literacy campaigns through many countries of the world beginning with the Moro people in Lanao, Philippine Islands, and extending throughout the Philippines, thence to the Malay States, and to India, where experiments were made with four languages, to Egypt, and Africa. Dr. Laubach believes that all people should be taught first to read the language they speak. In all the world there is only one place where people are preferring to read a foreign language first. In Africa the spoken language is Swahili, but the young people realize that the best positions are given to those who can read English and they are clamoring to learn it.

The book is very attractive with graphs showing the increase of literacy in most countries of the world with a decided up turn since the beginning of the twentieth century. Russia, for example, increased from fifty to ninety percent in the ten years from 1925-35. India, however, increased only one percent (from seven to eight) from 1918 to 1928. Such charts are very difficult to compile because many countries have no statistics and also because

of the inexact definitions of literacy. The one usually accepted is that a person be able to read and write 100 of the commonest words in his language.

Wherever Dr. Laubach and his team went their purpose was twofold. Aside from literacy for its own sake they considered it valuable because it could preserve the finest traditions, songs, and folklore of any people; and secondly, it could become an instrument of service to the community and of a widening interest in world affairs. It gave people a desire for the improvement of health situations and an interest in peace movements. In church groups it put the Scriptures into the hands of the people. Dr. Laubach believes that a literacy campaign should be conducted so that it will constitute a perfect project in building a spirit of unselfish service.

There are very interesting charts showing the method used by the literacy teams as they worked with the various languages and confronted the difficulties presented by each. The first step was usually the arranging of all the sounds in the language phonetically in charts which look and sound very much like the *kana* chart of Japanese. When the familiar sounds were isolated and key words chosen they were arranged on charts with key pictures accompanying them and presented to the student who frequently learned to read a purely phonetic language in an hour or so. Each lesson was short and contained only familiar material which the pupil was sure to learn.

All of this work was done for the purpose of teaching adults individually, not in classes. Dr. Laubach points out that it is a fallacy that children learn more quickly and easily than adults. Presented with suitable material the adult will make up in experience and desire to learn what he may lack in retentiveness. One of the best features of the literacy campaigns was the "each one teach one" system. In many cases the new pupil was seated in the same room at the time, and as soon as one becomes familiar with all the sounds on the chart he turns and teaches his neighbor. In other cases the pupil takes the chart home and teaches another before he can receive the next chart.

There are many obstacles to a literacy campaign, such as the differences between written and spoken languages, poverty, and lack of reading material on the level of the new literates. Therefore, every literacy campaign must be followed by a publishing campaign however simple it may be. The campaign should be so conducted that those who learn are inspired to tell and to teach others. The teachers must be kind and loving, never scold or do anything to discourage the eagerness of the learner or emphasize his inability. These campaigns conducted with the idea of world service may have unfathomed value in enlightening the lives of individuals everywhere and in bringing brotherhood and understanding to the world.

Goldie Nicholson.

FORWARD THROUGH THE AGES. Dr. Jesse Rodman Wilson, Judson Press, Philadelphia. \$1.00.

Human history has its cycles, (spirally upward, we trust). At present earth seems to be cycling again into "Dark Ages." It is enheartening to sing "Forward though the ages in unbroken line",

and to read this amplification and exemplification of the classic hymn. While the book is inspiring to those whose horizon has always been filled with the missionary movement, it is really the A.B.C. of the purpose and procedure of missions, an arresting tale for those whom the world's need and the church's duty have never gripped. With its many pertinent citations it serves as a window into the great realm of literature on the movement.

A quotation from Maclear—"We have not a record, not even a legend, of the way in which the Visigoths in France, the Ostrogoths in Pannonia, the Suevians in Spain, the Gepidae, the Vandals, the followers of Odoacer, and the fiery Lombards, were converted to the Christian faith."

Another quotation—

"If you take me to be a runaway slave, get ready money to redeem me when my master comes to ask me back." Thus Severinus is said to have replied to the questions of friends concerning his origin. He may have come from royal blood, an exile or a fugitive following the commission of some great crime. From his own lips nothing could be learned except that in a province far to the east he had been delivered by the providence of God from some great peril.

These two bits show the surpassing thrill which the history of "the unbroken line" evokes, and we have the satisfaction of the child, best judge of stories, when his question, "Is it true?" receives the answer, "Yes." Dr. Wilson has every aid in thinking himself into the missionary's life and work, for he adds very wide reading to a period of life as missionary (in Japan) and further work as Student Volunteer and Baptist Board secretary. And with how much pleasure and approval we read the dedication (to his wife):

To My Best Teacher in the Things of the Spirit, Louise Perkins Wilson.

The longest section is devoted to missionaries of today whom he classifies in sixteen groups, one of which, teachers, has seven subdivisions; four basic types are illustrated, teachers, doctors, social workers, and evangelists. Miss Anna Van Kirk, Mr. Weyman Huckabee, and Miss Thomasine Allen are missionaries in Japan who appear in the book. The lively dialogue carried on with "Tommy" Allen is most delightful and cogent.

And the deductions from this moving tale? There are not human races, there is one race only, "of one blood." As solid as the race is the human need; as universal as the need is the validity of the Christian faith. Christ "is increasingly the world's conscience, its point of moral reference, its judg-

ment-bar before whom all matters touching the ethical conduct of mankind come for final decree."

And next? "Attention and admiration must give way to full-hearted allegiance, to intransigent faith and unhalting obedience. The hero must become the Saviour; the Teacher must become the Master; the one highly esteemed from afar must become the intimate Companion of the way; and the faith of Christians must become the faith of all men."

And finally? "There is, then, for the church of Christ only one way open, the way ahead. "Forward through the ages" it has moved, forward through the ages it will move. To help it go forward is the sublimest task that anyone can have."

And why? "The power of the gospel resides in Christ Himself. The world needs him. . . He himself makes all the difference between life and death for all men. . . . It is in Jesus Christ that God has 'visited and redeemed his people'."

Tokyo. Edna Linsley Gressitt.

TERMINOLOGIA CATHOLICA JAPONICE REDDITA, prepared by Jochi Daigaku (St. Sophia University), Tokyo. November 1937. ¥1.50.

In 1897 C. B. Moseley of Kwansei Gakuin prepared a "Dictionary of Japanese Religious Terms" for the use of Christian workers and students. In 1913 he issued an enlarged and revised edition, but since that time, so far as I know, no improvements have been made. This volume included about 2500 Japanese terms, listed in both ideographs and Roman letters after their English equivalents.

The volume under review includes approximately 9000 terms and combinations (i.e., foreign language listings), and an appendix of abbreviations and Church holidays. Its scholarship and completeness recommend it to any one having connections with Christianity in Japan, be they national or foreign workers. To readers of this review, however, it embodies some serious disadvantages. First of all, it was prepared for and by Catholics. It therefore includes many terms which the Protestant would find little use for, and in some cases gives a Japanese equivalent which is not the one in commonuse by most evangelical sects. The work also presupposes a knowledge of Latin, French, German and Japanese as well as of English. Japanese equivalents are given not in Roman letters, but in ideographs and kana. For instance, one who wishes to ascertain the Japanese term for "church" must look up the Latin term "Ecclesia" and then read the Chinese characters or the kata kana.

The work sets a high standard for any Protestant group which undertakes to furnish its workers a similar handbook; but until some such dictionary is prepared it is an invaluable reference book for church workers in Japan.

Kyoto.

—Winburn T. Thomas.

"KAMI TO SHOKUZAI-AI YE NO KANGEKI," by Toyohiko Kagawa, Nichiyo Sekaisha, Publishers, Tokyo. Price, 20 sen.

Through an excellent English translation prepared by Miss Marion Draper for publication abroad I have read this recent book by Dr. Kagawa. It has been given the English title, "The Challenge of Redemptive Love." Somehow Kagawa never fails in his religious and moral treatises to make dynamic contact with every day life. This book throbs with concern for the world in its present confusion. Recovery, recreation and renewal constitute its ever-recurring theme. Many of Kagawa's similes and metaphors are old, as of the healing function of blood, but for his explicit illustrations he draws upon his own experiences which are always fresh and vital. The appeal, as usual, is to unsophisticated yet wide-eyed discipleship with Jesus Christ.

The extent to which the war in China bears down on the author's consciousness and conscience is to be noted in many of his chapters and there is no illusion about the outcome so far as moral and even ultimate economic values are concerned. The sacrificial love of Jesus for others is the law of life, Kagawa is constantly reiterating, and even nations must observe it or perish. Self-assertion is Japan's and the world's besetting sin today. The history of ancient Greece was that of a nation which tried every sort of religious and cultural panacea for social and economic ills, only to fall lower into moral collapse, until the Greeks finally turned to rebirth through Christ as civilization's only hope. Defeat in political hopes often turns men's minds toward Christ-like truth. It may—nay, it must be so with Japan and the world of tomorrow.

True prophets are not those who merely see ahead but those who are "entrusted with the future." There are various kinds of moralists—the social morality of the day, the morality of our educational systems, the morality of conscience within—but the future rests with the morality of the Cross. Those who wrestle against God may find themselves crippled, as did Jacob whose thigh was dislocated; but even in distress and weakness we may turn to Him and find strength, not our own strength but God's, for doing His will. And, after all, God's will cannot be thwarted. Only Hell rebels against it and builds its own prison of selfishness and pride and crime and war.

Yet even Hell must eventually capitulate to the transforming power of redemptive love. Kagawa's Petition to Hell in the concluding chapter is

worthy of a place among the masterpieces of modern soliloquy:—"O Hell," he thunders, "you pile up the skeletons of men to build up your ramparts.... for Hell makes stupidity its ceiling and irreligion its foundation.... Yet, O Hell, is not your power merely that of a parasite?.... When the thousand years has elapsed, God will prepare a new tide of molten lava which will dissolve all stupidity, all irreligion, and sweep away the ceiling and the floors of Hell with its mighty force. Then all this Hell of self-righteous-parasitism will be recast in a new form. Ah, how we wait for the lava of God's redemptive love."

Kagawa's naive acceptance of the parlance of millenial apocalypticism is but one of the many anachronisms which steal into all his speech and writings and make them stimulating and fascinating. For example, the Cross is to him something more than a symbol of the sacrificial spirit of God as revealed through Christ, and again he even seems sometimes to accept literally the doctrine of the Blood atonement; and yet this same Kagawa can write such a paragraph as the following which, for its modern and scientific flavor, might have been taken verbatim from one of H. N. Wieman's chapters in "The Growth of Religion" reviewed in this magazine:—

"The world of life is but the sequence of possibilities. Science merely provides for the world of possibilities a flight of steps. Man always stands at the apex of history, and evolution becomes the history of the development of conscience. That which provides the dynamic of conscience is the fundamental power of the universe, i.e. God. When we think of it this way, there is no conflict between evolution and God. If we can acquire the ability to look at ourselves as outside of ourselves, we have taken a great leap into the possibilities of the universe. That is, when the large ego looks at the smaller ego of itself, then religion flows out like water bubbling from a spring. Thus religion points out the potentialities of the world."

But let us also not fail to note how Kagawa puts these ancient concepts and the modern ones together into terms of simple thanksgiving, faith and obedience for himself and his generation:—"I bow my head in reverence before the God who with outstretched hand spoke to me while I was an orphan and frightened with sin, and said, 'I will make you one of my flowers. There is no need for you to be worried, for I am with you. Just grow; stretch out your roots and grow!'"

This Kagawa volume is frankly another of his numerous evangelistic tracts; it is that and something more. It is a treatise on moral philosophy, an appeal for moral and spiritual regeneration through the divine principle which has had all too few exemplars in these latter days. Yet who can deny that the world can and must eventually be won for Christ by living, modern examples of His Redemptive Love!

Tokyo.

—T. T. Brumbaugh.

MEDITATIONS ON THE HOLY SPIRIT, By Toyohiko Kagawa (Translated by the Rev. Charles A. Logan). Cokesbury Press, Nashville, Tenn., U.S.A. 1939, \$1.50.

"God of heaven and earth, send down to us the Holy Spirit that we may write a new book of Acts of the Apostles, just as, through Christ, the Holy Spirit came down on the apostles while, contending with all sorts of difficulties, they walked and gave their witness on the shores of the Mediterranean. That we may bear witness for God and do wonderful things and teach the salvation of the cross, give us the decision and will to stand up and suffer. . ." This represents the spirit of this book, one of the latest to be translated from the writings of Japan's most famous Christian and emissary of redemptive love to the West as well as the East.

This is not a book to please those who put theology first. It is rather a guide to daily living in the vital spirit of Christ. It reveals how Kagawa can carry on as he does, tirelessly and fearlessly.

There is a sermon seed on every page.

The power of the spirit is seen working in the Master's life, and among the early missionaries. We see the relation of this power to prayer and Godconscious living. It is viewed as truth, comforter, sanctifier. And the pious phrases are here clothed with meaning for the common man. Without literary frills we are led into most inspiring fields of true religious writing.

Yokohama.

—J. H. Covell.

"THE GROWTH OF RELIGION," by Henry Nelson Wieman and Walter Marshall Horton; Willett, Clark & Co., publishers, Chicago-New York, 1938, 505 pages, \$5.00.

Possible answers to the questions, Is there (to be) an American theology? and If so, what will be the general nature of its tenets? are to be found in the pages of this fascinating book. Not only its contents but its very format have a peculiarly pragmatic and American flavor. Not all readers will be pleased with the conclusions Drs. Horton and Wieman arrive at, and especially those inclined to either so-called British or Continental theology will be aggravated. However, inasmuch as the New-world is taking an increasingly significant place in the thought and action patterns of all terrestrial existence, it is not inconceivable that this "compound of positivism, naturalism, pantheism, and sociology, together with a dash of Platonic idealism and a persistent profession of empiricism"—as Knudson of Boston university characterizes the Wieman type of thought—will contribute much to the religious

orientation of this and future generations emersed in the scientific mood from which Dr. Wieman starts and never completely departs in his portion of this omnibus.

The foreword to the book, written jointly by the authors, contends that before any specific beginning can be made to creating an adequate religious philosophy for our times much needs to be done by way of discriminating "the concepts of religious entities more clearly, unmistakably and unfailingly as they run through our total experience." To this task in Part I Horton addresses himself in a survey of "The Historical Growth of Religion" from primitive origins to present-day phenomena. In passing it may be said that Horton has indeed produced in brief compass a most serviceable history of religion. The section on Buddhism and Shintoism in Japan is a remarkably lucid and accurated discussion of the mixture of naturalistic, animistic, mythological, moral and spiritual elements which have comprised Japanese religions down through the centuries.

The Oberlin professor does not altogether accept the Tyler-Frazer hypothesis that the highest concepts of modern religion, and in particular the idea of one supreme deity, developed out of animism and magic by a slow process of evolutionary accretion. Nevertheless, he starts historically with the primitive and arrives in orthodox fashion at the fusion of Greek and Hebrew thought in the concept of human perfectability and progress. This optimistic denouement, however, is the crux of the modern religious and philosophical dilemma, and Horton discusses in his next-to-last chapter whether the rationalist and secularist implications of the immanent theology or the transcendent and other-worldly concept of religion will triumph in lands where diverse cultures are in conflict, as in Germany, America, India, China and Japan. In conclusion, in an effort to harmonize the historical elements of rationalism, traditionalism and mysticism which are found in all religions, he defines the purpose and goal of high religion as "the progressive reorganization of the world into a system of mutually sustaining activities humanly appreciated, whereby the endless growth of meaning and value is fostered. Its God is the Being whereon the accomplishment of this aim ultimately depends."

In Part II Dr. Wieman continues the argument for a rational and at the same time, as he believes, adequate philosophy of religion. But for Wieman rationalism and liberalism are not synonymous. Liberalism has failed in that it was a "form of religion which strove above all things to fit itself to the new age" (of science) and in so doing "modified the forms of religion in such a manner that the vital sap of life could not freely flow through it." "Religion is growth" and Growth is not to be identified with that which is now on land or sea but with that which is to be. Humanism is even more sterile than Liberalism, as it has been repeatedly demonstrated that "if a

man makes a religion of social idealism he will soon become either fanatical or disillusioned." At the other pole of theological thought stands traditional supernaturalism which has had a long history, but in the age of science and reason it lost contact with the life of its time and seems defunct. It has in recent years put forth a branch of a more modern order known as Barthianism or, more exactly, the new supernaturalism. There are elements of truth in it, particularly in that it insists "that religion must keep true to its own uniqueness which makes man to triumph over the rise and fall of fortune." But this it does at the altogether unnecessary and fatal cost of "cutting off rationality from the religious endeavor to know and live for God. It bears all the marks of a transitional and swiftly passing form of religion."

There is another new branch on the trunk of religion, however—Theistic Naturalism. Religion is growth, and growth is action along lines conducive to growth. "In this way—namely through action which is obedient to God—we must attain whatever knowledge we can ever have of God, or of the way to God." "When the naturalist says that God transcends the world he means that God is the uncomprehended totality of all that is best." "The only reality of God that can be truly known is that which is revealed in the consequences of action." "The will of God is . . . the unpredictable fullness of God which may be experienced (if we are properly attuned to it) in the uniqueness of each concrete situation." "Moral idealism is devotion to the highest ideals discovered in the culture of one's time; religion is devotion to the richest values discoverable in existing reality."

From these high lights of his thought, it can be seen that Wieman has availed himself of all the enlightenment of science and the rationalistic spirit of our age in seeking life's highest values. Granted this approach. which insists that though God and His ways are not irrational they may yet be superhuman in the sense of being as yet beyond us and our control, Wieman can then allay suspicion of heresy by accepting almost all of the doctrines and terminology of traditional theology-God, prayer, sin, salvation, resurrection, atonement-provided, of course, that religion is in no sense acceptance of a static condition either in heaven or on earth, but is always "a commitment to the total goodness of . . . that which makes us all brothers, cooperators and members one of another." For God, in the broad sense, "is the growth of connections between activities which are appreciable"; in the narrower, "He is the synthesis at work in the immediate concrete situation where we are;" "faith is accepting (such) a belief in such a way that it transforms one's living;" and "the great service of reason is to discover a sequence of patterns which will guide human endeavor in promoting such an organization of the world" as that above-mentioned along brotherly and cooperative lines.

This book has value for those who have been emancipated by science

from the older transcendental supernaturalism and therefore cannot accept the so-called "new supernaturalism," yet recognize all the weakness of humanism and liberalism and wish to find a religious philosophy both consistent with realistic knowledge and at the same time vital and satisfying for human uplift. To the reviewer its weakest link seems its complete repudiation of metaphysical foundation for truth and goodness. To use the term "unpredictable possibilities of good" does not define or explain goodness except by reference to growth of human welfare, which has the humanist flavor that even Dr. Wieman dislikes. Nor is there much more satisfaction in making God "the infinitely rich and complex and yet unified growth we have been describing"; for, if at the same time "the universe as a whole is characterless in respect to the features of good and evil," not much remains as a universal guarantee of the ultimate triumph of good. Prayer then does, indeed, become merely "self-commitment to the growth of connections of mutual support between the interests and activities of the individual and all else in the world that can be connected therewith in ways of mutual control." And that is a pretty weak spiritual diet for even a rationalistic era. As a theology for present-day evangelism and missionary endeavor it is little more dynamic than that of Dr. Hocking and the Laymen's Inquiry with which it has much in common. Tokyo.

-T. T. Brumbaugh.

THE MISSIONARY SIGNIFICANCE OF THE LORD'S PRAYER. By Dr. Lee S. Huisenga, Medical Missionary in China. Published by Eerdmans, Grand Rapids, Mich. 1939. 85 pages, Price 75 cents.

This is a well printed, readable little book by a real missionary with Foreword by a leading missionary statesman, Dr. S. M. Zwemer.

The Preface was written by the author. . . . "sitting in my guestroom in the Holy Land probably overlooking the 'certain place' of Luke 11:1 where Jesus taught his disciples to pray."

In this same preface is a striking contrast drawn between the simplicity of prayer as Jesus taught it and the prayers in some other religions that require so many hands, so much time and such extraordinary paraphernalia.

The author is a medical missionary and sees things some of us may not see. For instance, concerning the relation of preaching and healing he calls attention to the fact that immediately after the Sermon on the Mount we are told that Jesus healed a leper. "His sermons were not necessarily divided into divisions, nor were they timed by a clock. The only book he ever opened to our knowledge, was the Scriptures. He read the contents of his sermons from the needs of men about him."

Dr. Huizenga is not a "Modernist" in his Theology, but he is right up to the minute in outlining or analyzing. "As there are twelve months in the year, divided into four seasons of three months each, in like manner the Lord's Prayer may, for our purpose, be conveniently divided into four parts, of which each part subdivides itself again into three."

Following this idea the Missionary Significance of the Lord's Prayer is outlined as follows:

- "I. The basis of our Missionary Expansion. It indicates our relationship to God, to man, and to eternity.
- "II. The method of our Missionary Expansion. It teaches us to honor God in his Name, Kingdom, and will.
- "III. Keeping ourselves fit in the Missionary Expansion. It shows us one at his best for God as fed, forgiven, protected.
- "IV. The Ultimate Aim of Missionary Expansion. It gives 'Soli Deo Gloria' in Kingdom affairs, in power, in glory.

The glow of the author's faith, the warmth of the treatment and the very practical character of his illustrations very effectively help the reader to forget what at first sight may seem like artificiality in the matter of the outline.

Many readers, especially missionaries, will no doubt find most that is new and practical in Section III; "Keeping ourselves fit"

"Where the Chinese says 'Have you eaten?' the Westerner says 'How do you do?' Both have reference to how fit we are for service."

There is no hesitation in connecting the need for daily bread with the need for forgiveness of sins. In fact an interesting turn is given to this thought. "The terrible results of eating amiss in Paradise are still a curse to mankind. And though woman went wrong, women have ever since sought valiantly to combat hunger, homesickness, loneliness, disease, nakedness, peril and danger not only by praying for daily bread, but by making bread in forms without number."

But if early missionaries were careless about health and paid the price, the author wonders if present-day missionaries have not gone to the other extreme in some respects. We find a cool place in summer, keep warm and dry in winter, buy good food and "What time is left is used to save others from sin."

We think the author is right in finding in this model prayer more than we have every appropriated.

—G. W. Bouldin.

THE HISTORY OF THE EPISCOPAL CHURCH IN JAPAN, by the Rev. St. George Tucker, Presiding Bishop of the Protestant Episcopal Church, Scribners, New York, 1938.

Entirely aside from his present position, the qualifications of Bishop Tucker to prepare this book are indisputable. During the last three years of a successful missionary career in Japan, he was Bishop of Kyoto, and since his return to the United States he has maintained close contact with the work and personalities in Japan.

Despite the particularized nature of the title the book is, rather than a history of one denomination, an outline of Christian missions in Japan with special reference to the work of the missionaries of the Protestant Episcopal Church in the United States. The first 120 pages are given to describing the historical and religious background of the Japanese people, the period of Catholic missions, the 250 years of Tokugawa seclusion, the re-entry of Christianity and the beginning of Protestant evangelism with hardly a reference to the Episcopal Church in Japan. While this first half contains few facts not available in Murdoch, Brinkley and Cary, the account is readable, accurate and well written, and may be used with but few alterations by any other denomination as background material for a history of its activities in Japan. The reviewer is at a loss to understand why in discussing Christianity's re-entry into Japan, Cary's volume on the history of Protestant missions is his major source; he apparently ignores Cary's equally valuable volume on the work of the Catholics in the pre-Tokugawa era.

Even after the organization of the Sei Ko Kai is described, Bishop Tucker's interdenominational interests keep him looking at the church as a whole rather than at the problems and accomplishments of his own denomination. He recognizes the basic unity of the Christian movement in Japan by dwelling at length on the contributions of Niishima, the founding of the Orthodox Church, the activities of union committees, etc. In describing the organization of the Sei Ko Kai he states that Bishop Bickersteth "was hopeful that it might serve as a means of uniting into one body all of the non-Roman communion When, however, this action . . . was communicated to the various missions, the replies that were received made it evident that the other missions . . . were not prepared to accept the conditions involved in Bishop Bickersteth's plan for securing it." In fairness to the other missions, and to complete the historical picture the author might well have explained Bishop Bickersteth's contribution to this failure. In sending out the invitation to the other missions, Bishop Bickersteth included two of his own sermons in which he left no doubt as to what he considered the kind of union desired. In certain quarters the sermons were taken as explanations of what the Episcopalians meant by union with the result that, save for an animated correspondence, nothing came out of the proposal.

The author mentions at a number of points the comparatively slow growth of his denomination, especially in its earlier stages, and accounts for the phenomena as a result of Bishop William's policy of intensive rather than extensive development. He claims by way of justification that during periods of reaction the Sei Ko Kai has not suffered as have some of the other denominations, due to the small size of the church and to the soundness of the pastors' and members' faith.

Bishop Tucker stresses the necessity for domesticating Christianity. He admits that much of the criticism of Christianity's foreign nature is justified: "Up to the present, Christianity in Japan has been like a plant raised in a hothouse." It must take native roots within the near future if it is to survive. Just here the choice of the term "domesticate" is fortunate, for it negates the idea of making Christianity an instrument of national polity, while recognizing that it must be "re-Orientalized." Theology and worship must be not only translated but interpreted as well.

He attributes the present lack of zeal in the church not only to lack of evangelistic spirit on the part of the pastors, but also to antiquated techniques, to the growing attraction of secular forces such as nationalism, and to the loss of prestige by western civilization. He feels that the inadequacy of the church's material resources necessitates continued mission aid if the present gains are to be conserved, and especially if the church is to move into places as yet unoccupied. These generalizations are probably no less true of other denominations than of his own.

The final chapter indicates some of the areas which continued aid should touch: in evangelism "assistance ought to be given sufficient to enable the Japanese church to make full use of its trained men and women"; help should be given in providing equipment to enable Japanese churches to compete aesthetically with Shinto and Buddhist structures; missionaries should continue to aid the work itself and "perpetuate contact with the older churches." Educational work cannot be continued on its present basis without foreign subsidy. Assistance should be given writers so as to develop a Christian literature.

In addition to these forms of material aid, the young and immature church needs assistance in overcoming "some of the weak points in the religion we have given it." The Japanese church needs instruction as to the part Christianity should "play in the social readjustments made necessary by industrial development;" it needs more missionary interest as well as funds, for "it will require a more genuine missionary interest to give help to a church controlled by Japanese than it did to support it while it was in charge of our representatives;" and it necessitates a united Christendom which can give the mission churches an "example of a Church whose divi-

sions have been healed by the unifying power of a love of Christ."

Neither past results nor future prospects give cause for congratulation. Bishop Tucker feels, however, as does John R. Mott that there would be cause for concern if Christians had done all they could; while "the Church has not been altogether unmindful of her mission, she can hardly be said to have put her whole thought and strength into it." It cannot be said that the future is altogether lost when missionary leaders face the facts as realistically as Bishop Tucker has done; or that missionary interest in America is decadent when a theological seminary requests and receives such a series of lectures.

It is to be hoped that this book will incite other denominations in Japan to prepare historical outlines of the development of their work. There is nothing in print covering the history of missions in Japan that can rank with Latourette's volume of Chinese missions, and it is probably too much to expect that any such magnum opus will soon be forthcoming. Such works as Bishop Tucker's, however, can be prepared with comparative ease by each of the denominations working in Japan.

Kyoto. —Winburn T. Thomas.

KUNIANG NO FUBO (Father and Mother of Chinese Girls). By Yasuzo Shimizu. The Kaizo-sha, Tokyo, 1939. pp. 345. ¥1.30.

The author of this book is a Christian worker, conducting the Chungting Hsuehyuan, a school for children from the poor quarters of Peking. This welfare institution was the outcome of a temporary relief depot for faminestricken children which the Japan-China Business Association maintained outside the Chaoyang Gate of Peking between 1919 and 1920 under the author's supervision. At that time over seven hundred children were given food and shelter and taught by five teachers, four of whom were women. During the harvest season of 1920 the relief depot was disbanded, but the Chungting Hsuehyuan was Mr. Shimizu's reward for this work. The school has been conducted since then for the benefit of the poorer children of the city, at times in the face of inconceivable difficulties. The stories recorded in this book are accounts of some of these unique educational experiences. In addition to the nine stories in the volume, there are also a brief description of the Chungting Hsuehyuan and its activities by the late Mr. Hidekichi Matsui, a former teacher of literature at the Mukden Middle School, and a biographical sketch of the author by his wife.

One of the stories entitled "Her Speech is Still Alive," is a good example of some of the hardships which Mr. Shimizu has faced in his work. It relates the story of two Chinese girls whom the author sent to Kyoto for study some

fifteen years ago. One of these girls, whom the author calls Chi-lan, was born under a most unfortunate star. When hardly ten years old, her father forced her to become the concubine of a wealthy merchant about sixty years of age. Nevertheless, she continued her work at school, graduating with such high honors that she was given a scholarship to study in Japan. On her return to Peking she was employed as a teacher in the school, but the chance disclosure of her past history adversely affected the reputation of the school and many parents withdrew their children. Mr. Shimizu, however, refused to discharge her, despite the fact that her moral waywardness at times proved a source of much trouble. It was then that Mr. Shimizu's first wife, who died several years ago, succeeded in exercising a beneficial influence on Chi-lan. She later married a Chinese physician returned from abroad who was a leading worker in the Oxford Group Movement in Peking, and went to live in the Province of Jehol as a re-born woman. The author ascribes the remarkable salvation of Chi-lan entirely to his former wife.

Already the author has completed a second volume entitled Choyomongai (Outside the Chaoyang Gate) which recounts similar experiences at the Chungting Hsuehyuan with a description of the present Sino-Japanese conflict as the author himself saw it. Mr. Shimizu writes in a pleasing style giving the reader that intimate touch which only personal association with events can produce. His two works will undoubtedly make his name remembered as one who for two decades has fought and overcome the hardships and tributations of an obscure Christian missionary and teacher among the poorer Chinese of Peking.

-Dofu Shirai.

As the Buddhists See Us

Compiled by WINBURN T. THOMAS

Kyoto as the stronghold of Japanese Buddhism has as a matter of course its Buddhist periodicals. One of them, the "Chugai Nippo" has outgrown its local nature, and now boasts a daily nation-wide circulation. It has also transcended the limits of its own religion, publishing Christian, Shinto and general news as well. It may be found on the reading-racks of schools, libraries and public offices. Fellow passengers on trams and trains are often seen reading it. Some news item or article found in its columns is often a common subject of conversation when Japanese pastors get together.

Its front page is a forum, open to any one who has a definite point of view to express. Shigeru Nakajima wrote for it a series of articles on Social Christianity; it has published essays of mine on such varied subjects as "What America Thinks of Kagawa," "Gandhi, a New Kind of Dynamite," and "My Impressions of Buddhism." Its inquiring reporters often call to learn new trends within Christianity; and we were once invited to a round-table banquet at the Miyako Hotel where scholars from different universities, business men, and reporters spoke their minds about the Ethiopian Incident which was at that juncture first-page news. As this party was leaving the hotel we inquired of the staff member who had led the meeting why his paper could afford to be so liberal. In his reply he stated among other things that readers often accused him of being Christian because of the emphases of the periodical. The following sections, which consist largely of abridged translations from its columns illustrate the breadth of this interest.

The Chugai Nippo follows with particular interest the indigenization process of Christianity, and often points out wherein some particular movement is tending to compromise the essentials of its faith. Kazuo Kato the founder of the Odo Nihonteki Kirisuto Dō Remmei (League of the Kingly Japanese Christ-Way) is often quoted as criticising Christianity in Japan because it is European-style religion, affected by the national traits of the peoples among whom it was developed. He says that as Christianity has not yet been assimilated in this country it conflicts with the ideals and customs of Japan. Since the establishment of his league in October 1937, his motto has been, "Japanize Christianity!" He is more recently of the opinion that the task is rather to create Christianity on Japanese soil. Kirisutodō, which is dedicated to this purpose, is a Way $(d\bar{o})$ as sacred as when Christ revealed it. It is the Way that extends to every corner of the world. It is the spirit

that fills every interstice of the universe. It is a fact and existence beyond definition. If it appears in a land it becomes the spirit of that country; if revealed through the character of Buddha it is identical with Buddhism, and if through Christ then it is Kirisutodō. (Jan. 13, 1939).

Mr. Eto, the Christian director of the Osaka Shobido publishing house, claims to have found some new meanings in Christianity. His idea of sin is quite different from the orthodox conception and the God of Christianity is thought to be almost identical with the gods of Shinto. (Dec. 14, 1938). An unnamed writer is quoted as insisting upon the necessity of setting up a new religion in Japan: Japanese Buddhism has roots in ancient India, but due to the Japanese spirit is quite different from Buddhism in India. Likewise Confucianism started in China and bore fruit in Japan. The same transformation must take place within Christianity. Three hundred years were required before it was completely accepted in Rome, a period comparable to the 70 years since its reintroduction into Japan. Henceforth Western Christianity cannot be accepted. We must Japanize it and inspire it with the Oriental spirit. (Dec. 28, 1938). Pastor Takahashi of the Greek Orthodox Church argues: Christianity has met with a great change every five hundred years. The first occurred in the fifth or sixth century when the primitive church arrived at a consciousness of the nature of God; the second in the tenth century when the church divided into eastern and western branches; the Reformation during the fifteenth century was the third, and now it is time for the fourth. If Christianity is to be Japanized, the change must be essential and not merely external. (Feb. 3, 1939).

Most radical of the criticisms published has been a series by Nobara Sekiguchi, a person who claims to be a Christian, under the title "Is Christianity Vanishing?" in which he says: Ninety percent of the instigators of anti-Japanese movements in China are Christians; and so-called Christian countries, such as the United States, Canada, Australia, have advocated anti-Japanism and practised it. Christians are hypocrites and the Christianity that they hold is a fake. Can a fake last long without wearing off the gilt? England and other Christian countries have been skillful depredators of land and sometimes even of states, by dispatching missionaries and sharing money or materials, until they have choked the national consciousness in their poor victims. Americans are losing their faith in Christianity. United States, a typical capitalistic country, is now in a state of depression. American ministers have lost their speech; they themselves have become aware of the impotency of their religion, and doubtful of their own belief. Christianity is, thus, going to fail in its stronghold. Upon my return to Japan from abroad I soon noticed that Japanese ministers also are silent. At the services of well-known churches in Tokyo, the congregations consist of only twenty to thirty members and the ministers grumble rather than preach.

The only thing that breaks the silence is the activity of those who advocate "Nippon-teki Kirisuto-kyo," but they only adulterate Christianity with what they call the Japanese spirit, which process tends to deteriorate both of them. I sighed when I saw this, "Christianity is also about to die in Japan." But then I thought, Christianity had better die; the religion that remains is but a relic; it has not realized its ideals in nineteen hundred years. Brotherhood, love, freedom, equality, eternal peace, the kingdom of God, all these ideals have been superceded in Christian countries by hatred, squeezing, invasion, instigation, and so forth. The vicissitudes of countries change ordinary religions (kyo), but religion which we call do never changes. A religion which is worthy of being designated do exists for ever. Kannagarano-michi (the way of the gods, i.e., Shintoism) is just such a religion, and is worthy of recommendation to all the countries of the world. Kannagara-nomichi did not exist in Japan only; it existed in China as Confucianism, in India as Buddhism and in Judea as Christianity. Do is universal, rather than the exclusive possession of one religion. If the artificial teachings are distilled out of Christianity, true Christianity will be left just as it was when Christ revealed it. I hope the Christians of to-day will comprehend this point. Those who advocate Nippon-teki Kirisuto-kyo (Japanized Christianity), in seeking for a place to attach the Japanese spirit to a religion which is already half rotten, are guilty of a careless and impossible act. In short, Kirisuto-kyo (doctrine) is doomed to decay, but Kirisuto-dō (Way) is everlasting. Kannagara-no-michi is, in the strict sense, not a religion nor a teaching, but life and reason, a great truth which, defying definition, spreads from mind to mind without the aid of literal expressions. (July 7-10, 1938).

Mr. Suekane, Secretary of the Kyoto Y.M.C.A. is reported as saying that if Chinese Christians wish to save their country from being a colony of Western powers they must accept the offers of cooperation being made by Japanese Christians. (Nov. 11, 1938). The Y's of the two countries should be bound in fellowship and work together for the welfare of the East, but the Chinese are so anti-Japanese they dislike having heart to heart talks with Japanese. They suspect the day may come when the Japanese army will be driven out, so they hesitate to cooperate with us. We must reason with them as to why we should be united. Mr. Hirafu who has recently returned from a trip to China has remarked that Japanese intellectuals are too idealistic. We must actuate the Chinese to accept our proposals of cooperation in ideals, the realization of which may require ten or twenty years. (Jan. 8, 1939). Lieutenant-colonel Sugano says: in leading the Chinese spiritually we must turn to religion, none of China's own religions being adequate. Christianity is influential in China but its thought is so Western that some persons attribute the present war in part to the work of Christian missionaries there. Japanese religions must advance in China. (Dec. 10, 1939).

The revival of pure Shinto as promoted by Atsutane Hirata was greatly influenced by Christianity. Christianity also affected the conditions which helped to exterminate the power of the Tokugawas. According to Secretary Ebisawa of the National Christian Council, Shojiro Goto, who advised Yoshinobu Tokugawa to relinquish his power, was inspired by Christian missionaries. When Goto was staying at Nagasaki under orders of the Lord of Tosa he studied under Verbeck who suggested the restoration of political power to the Emperor. Sanshiro Sasaki, Goto's successor, was a convert to the restoration movement through the lectures of a Frenchman, named Mombran. Other famous personages of the day such as Saigo, Kido, Inoue, Mutsu, and Katsu were influenced by Christian missionaries while they were in Nagasaki. (March 7, 1939).

It is reported that Chomusha (Dawn Fog shrine) where the first Christian samurai, Shizutada Kiyoda, was enshrined, has been located in Kyushu. Mr. Fukichi, superintendent of the Historical Institute in Beppu, who has made a specialty of research concerning Sorin (Yoshishige) Otomo, (1) a benefactor of Xavier, has begun a study of Shizutada Kiyoda, who was a subject of Otomo. Kiyoda was converted in 1551, baptized in 1576 and his master followed him into Christianity two years later. Tradition has it that his tomb was so named because of the fogginess of the place. It is more likely that the name was taken from the faily symbol, the paulownia. (Dec. 9, 1939).

Frederick V. Williams, publisher of the "National Gazette" at San Fransico, has organized a party of several hundred Catholics who will visit Japan in September and October to observe the celebration of the Twenty-six Martyrs. The liner Tatsuta Maru will serve as their hotel during the celebration. (Feb. 18, 1939).

Mrs. Shizuko Minami, the supervisor of a t.b. sanitorium in Beppu was a delegate to the 10th meeting of the Catholic Women's Federation at Rome April 11th-18th, 1939. She carried with her a Japanese-style painting of the Virgin Mary wearing clothes of the Heian period, which was dedicated to the Pope. The artist was Miss Koseki, a member of the Catholic Art Association. (Feb. 19, 1939).

An association for the scientific study of Japan's Christian culture has been organized at Nagasaki. Suitable quarters to house the research will be erected and the results will be published in Japanese and European languages. The head is Mr. Uragawa, principal of the Koukyo Seminary; Mr. Yamaguchi, diocesan of the Uragami (Nagasaki) Catholic Church, is pro-

See Cary, "A History of Catholic Missions", p. 47. As Otomo, the Lord of Bungo, did not invite Xavier until September, 1551 to visit Funai, his capital, the conversion must have been made rapidly.

moting the plan; and the directors are honorary Professors Anezaki and Nimura of the Tokyo and Kyoto Imperial Universities, respectively, and Professor Sano of the Kyushu Imperial University. (Jan. 29, 1939).

Mr. Yasuzo Shimizu, representative of the Omi Brotherhood and principal of the Sutei-Gakuen in Peking, is called the "Christ of the East" and "The Saint of Peking." He is reported to have saved the city from ruins at the outbreak of the war by negotiating the withdrawal of the Chinese armies from the city, and as the war has continued he has proved himself a benefactor of the Chinese sufferers. Thus he is a fitting example to show the Chinese how the Japanese feel for them. Mr. Hidenobu Kozumi has been nominated by the intelligence department of the Foreign Office to write Shimizu's life story. Mr. Shimizu was born in Shiga prefecture, graduated from the Doshisha Theological Seminary, and went to Peking in 1916 where he preached the gospel in the slums and started the Sutei-gakuen for Chinese girls. (Feb. 23, 1939).

A survey of the Department of Education is quoted to the effect that there are in Japan 40 to 50 mission schools (1) whose teaching object is evangelistic, (2) which receive foreign subsidies, and (3) the principal of which are foreigners. Commenting upon these facts the paper says: education bestowed by foreigners is a vestige of Japan's early civilization. Something must be done to take the place of the mission school. Particularly primary school education must be undertaken exclusively by the government. The times require that we detach ourselves from seventy years' imitation of western education and complete our educational system upon principles appropriate to Japan. (March 2, 1939).

On the island of Toyoshima in the Inland Sea Dr. Kagawa has established the Shin-ai-hoyo-noen" to train the minds and bodies of the weak. 70,000 tsubo of land have been purchased, the first building has been erected and two other buildings are under construction. Wheat, vegetables, fruits, goats and chickens raised on the farm by the inmates will greatly reduce the expenses. Admittance is limited to the sick. (March 3, 1939).

The problem of self-support in Christian churches is serious. Most denominations depend upon foreign subsidies, and are consequently troubled by inactive spirit. A dark shadow hangs over the Christian churches in Japan. It has been suggested that in order to become independent of foreign aid ministers might accept outside work. While a commendable idea, (1) ministers should lead humble lives; (2) by working they might stress the earning of money rather than the church; and (3) to become free of foreign missions would cool Japan's relations with foreign countries. (March 9, 1939).

Current Religious Thought from Church Magazines

Compiled by C. B. OLDS

KIRISUTOKYO SEKAI (The Christian World)
February and March, 1939

In an article on "The Home of the Soul" Mr. Yamaguchi, of the Heian Church, writes that some seek comfort in nature, some as in modern Germany in race, and others as in Japan today in the national spirit. It is, of course, natural that one should seek for the source of strength of soul in nation and in race, but the birthplace of the soul can only be found in God, high above nature, race, and national traditions.

Discussing the modern movement in the churches he says that it is natural that the churches should not be very successful in the present situation. They are protected and are even being exploited. Christians should reflect on their own lives. They should see that the world needs their faith, generosity and cooperation. The churches in Japan greatly lack in systematic training and so find it difficult to work as an institution.

Referring to the tendency of the Japanese to judge everything by feeling, he believes that they are able, because of this, to understand things that others cannot. But this also leads them to make many mistakes. For example, they seem to believe that the national spirit and national religion can be understood simply by worshipping at the shrines. This is too simple. Many things must be judged by reason. It is not right to depend only on feeling.

It is unnecessary to reproduce reports on Madras, but it is interesting to know that Mr. Suzuki, the Kumiai delegate, felt that since Japan, in comparison with many other countries, had been greatly blessed, therefore much would be required of it.

Again, he quotes criticism of the churches as given by a professor in Oberlin and thinks them pertinent to Japan. (1) People attend in order to get a solution for their own problems and find comfort for themselves. (2) Worship does not reveal the reality of God, sermons are little more than ethical teachings. (3) Churches lack power and confidence which will enable them to help and encourage people. (4) The church services are too intellectual, lacking in humor, poetry and vitality. (5) The church has no connection with its historical background.

In another article he deplores the lack of social work in the churches. He feels that this lack may have been due to the fact that Christianity was

largely a movement within a class that required nothing to improve its general manner of living. Also the early Christians were anxious to be independent of foreign aid and so emphasized only evangelistic work. Christianity, however, is a faith founded on the practice of love and so Christians must show more interest in society even if it is only on a small scale.

Rev. M. Imaizumi of the Tamon Church has two articles. One refers to the three elements which Soho Tokutomi, a prominent journalist, finds in the Japanese spirit: service for the Emperor and people, benevolence, and deeds. These, he argues, are characteristic of Christianity which makes it in harmony with the Japanese spirit.

Discussing Mohammedanism and Christianity he shows how historically these two and Judaism are closely associated, but it is impossible for either Judaism or Islam to become world religions. Christianity and Mohammedanism are the two most powerful religions at the present, but Christianity and Buddhism in his opinion are the two greatest. Islam seeks to conquer by the sword but Christianity by the power of love.

Rev. Y. Serino, of the Naniwa Church in Osaka, believes that we can find deeper meaning in the services of worship if we follow the Christian calendar. Christianity is firmly rooted in historical events. God's love, blessing and redeeming power are manifested through ritualistic and dramatic expressions as well as through words. The calendar begins with a promise of the Christ and ends with a promise of the Holy Spirit. The true meaning of the church services is the calling in remembrance the life and death of Jesus, praising God and giving faith and love to the people.

The above articles were all on the front page and appear as what amounts to editorials. The rest are from the pens of those who are, for the most part, less known. Mr. Taguchi of Sugamo Church contrasts the idea of fate and providence and thinks that the Christian through faith in God and Christ breaks the bondage of fate and finds happiness in the knowledge that all things work together for good to them that love God.

Mr. Taguchi also contributes an article on "Hardships as the Oasis of Life." The oasis is appreciated only by those who have passed through the dreariness of the desert. For those who endure and overcome hardships there is also an oasis. Enduring hardship for others changes hell into heaven. This is the Christian life.

Mr. Kiyoshi Nishiguchi, writing on social work, expresses the belief that while some think the church should be only a school for the soul, the religion of Jesus is a practical one and the church can not forget its good neighbor policy. Social work stands with evangelism and religious education as one of the central phases of the church's program.

The book "Thirty Years in Mukden" has recently been translated into Japanese and has had a wide reading among the pastors. Using this book

for illustrations, Mr. Jiro Osaki, writing about religious education, urges that the emphasis be placed on influence by character rather than through theology or philosophy. Dr. Christie in his book refers to the fact that the greatest impression on the masses was made, not by the missionaries nor the great Chinese preachers, but by the quiet influence of plain preachers and ordinary laymen in the face of severe persecution.

Mr. Kenji Takahashi, of the Amagasaki Church, writes in regard to use of the word "you" in addressing father or mother. In a modern song there is the phase, "Father, you were strong," but this does not express the true Japanese spirit. Japanese do not use this form of address for parents because it is appropriate only for equals and does not have any element of respect. Christians use "you" in addressing God but this should be changed so as to give full expression to the Japanese feeling of respect.

The church is the epitome of heaven, and church life is the true life of the Christian, according to Mr. Kakeuchi Ashita. There are many who do not believe in church life, but it cannot be separated from the Christian life and must be regarded as according to God's dispensation. Christians can live lives of peace and joy in the church and are thus trained and consecrated for the church of heaven. As chosen people of God we should work through the church for the realization of his Kingdom.

According to Mr. Tsugimaro Imanaka, of the Kyushu Imperial University, the recently adopted law for the control of religious organizations is a great thing for Christianity. Christianity now has official authorization and hence is free to carry on its propaganda. The law was made, he contends, not to provide for government interference in religion but for the protection of religion.

The part of Christianity in the Meiji restoration is related by Mr. Arimichi Ebisawa. Atsutane Hirata, an earnest patriot and Shinto reformer, was greatly influenced by Christianity and so were many of the leaders in the closing years of the Tokugawa period who came in touch with Dr. Verbeck and other early missionaries. The Japanese conception of God and constitutional government show the effect of this influence.

The caste system evidently made a great impression on Dr. Kagawa in his recent trip to India. He discusses the influences which have resulted in the degeneration of the moral life of India and concludes that the religion of love, Christianity, is needed very greatly there. He found the life of the outcastes deplorable and was struck by the devotion of American missionaries.

The war in China is reflected in a number of articles. The most striking one is the report of a talk Mr. Hatanaka gave to the students in Doshisha. This is given fuller treatment at the end of the summary. Mr. Maeda, the former pastor of the Tottori Church, is now working in connection with the league of the three religions: Christianity, Buddhism, and Shinto, which

was recently organized by Japanese working in central China. Each religion carries on its program without interference from the others. Relief work, especially medical and educational is needed. The army is doing some medical work but Christians should undertake it. Christian schools are known by the Chinese people and the Japanese should be responsible for establishing two or three universities there. By the help of the Christians of Japan he hopes to start a middle school. Evangelistic work should have as its object, not Japanese, but Chinese. He says, "We must get into the hearts of the Chinese people. Military officials understand our efforts. They give us freedom."

This same note of evangelism is stressed by Mr. Naokichi Hasegawa, of the Hyogo church in Kobe. The object of the present emergency is to establish friendly relations between China and Japan. The establishment of friendly relations, mutuality, is a phase of Christianity and, to bring it about, he feels that there must be one faith between the two countries. The conqueror is apt to over-emphasize wealth instead of justice, weapons and not peace. Therefore, evangelism is necessary. It is our duty to make Japan a country of justice and virtue.

No series of such articles would be complete without a word from the pastor in Hakodate, Mr. Katayama. He continues to find the spirit of Jesus manifested in the Prime Minister's presentation of the idea of unity of church and state, in the swastika of the Nazi and the cross of Iitalian Fascism. Japan must also show the spirit of love as these show it.

The director of the settlement for children of the canal boats, Mr. Haruko Nakamura, has just returned from central China and writes that mission-aries have great faith in Chiang Kai-shek, but he thinks the generalissimo would not have accomplished much without the missionary. While many cities have been conquered the real task lies ahead. This can be done only by the spirit of love and true service. Many Japanese go there to make money but few understand the real situation. Mr. Nakamura wishes that Christian business men would go. He also finds that the moral life of China is low and hence likely to degrade the standards of the Japanese who settle there. The soldiers always facing death are apt to feel no responsibility and so face many temptations. It will be a matter of regret if only land is secured by Japan and not a single Chinese soul. And he concludes a second as well as the first article with a plea for sacrificial service for China.

An item of news may be of interest. A study of the Christians in the Tokyo-Yokohama region was undertaken to discover to what extent family worship was being observed. Seven hundred questionnaires were sent, 139 replied, of whom 81 report observing the custom but only 59 daily.

News Notes

Compiled by M. D. Farnum

(Numbers in brackets refer to issues of the "Daily Christian News"; "J.A." indicates "The Japan Advertiser.")

MOSLEMS ASK RECOGNITION; PREMIER MAKES STATEMENT. In the endeavor to have Mohammedanism included in the category of State-recognized religions, along with Buddhism and Christianity, two hundred adherents of that faith adopted a resolution to that effect and forwarded it to Diet leaders. Later on at a session of the Diet, the Premier made the following statement: "The religious organizations bill has been drafted on the basis of actual religious activities in this country. . . When Mohammedanism comes to fulfill conditions similar to those of Buddhism and Christianity, the various privileges accorded them will automatically be accorded it and it will receive just as much protection." (J.A.)

KOREAN SOCIETY PLANNED. To co-ordinate local Korean groups in thirty prefectures for promotion of their welfare and racial harmony with Japanese, the Concordia Society (Kyowakai) has been formed headed by Mr. Teizaburo Sekiya, a member of the House of Peers. The present Korean population in Japan proper is estimated to be nearly 1,000,000, of whom at least 10,000 have received higher education. (J.A.)

DRAMA OF FORMER AMBASSADOR PRESENTED ON STAGE. "Ambassador Saito", a play in three acts was presented by the New National Drama Group last April. Dedicated to the memory of former Ambassador to the United States Mr. Hiroshi Saito, the play emphasized Mr. Saito's determination to serve the cause of American-Japanese friendship. (J.A.)

CHINESE ORPHANS TO BE REARED IN JAPAN. Officials of the Tokyo social welfare bureau are working on plans for the rearing and education of several hundred Chinese orphans in Japan. It is hoped that the carrying out of such a plan will contribute to the long-range racial and cultural understanding between the two nations. (J.A.)

TEXTBOOKS WITH LOVE THEMES BANNED. According to reports in the Japanese press, the Education Ministry has issued an order to higher schools and college preparatory institutions banning the use of English textbooks which contain stories dealing with romantic love. (J.A.)

YOUNG MEN TO GO THE CONTINENT FOR SUMMER WORK. The "Asahi" reports that the Education Ministry is planning to send about 17,000 young men to the continent this summer to assist in industrial development and propaganda work for the construction of the new order in East Asia. The young men will be sent to Mongolia, Manchuria and North China from mid-June to mid-September. (J.A.)

INCREASE SOUGHT IN MIDDLE SCHOOLS. To increase the educational facilities of the nation and help eliminate the yearly jam of students seeking entrance to middle schools and secondary institutions, the Minister of Education will encourage populous prefectures to erect more secondary schools. Under present conditions, entrance examinations have been made so rigid that in many places nine primary school graduates must be rejected for every one taken into secondary schools. (J.A.)

WAR-DEAD ENSHRINED. At a special grand shrine festival, the spirits of 10,389 war-dead were consecrated at the Yasukuni Shrine in April. Those thus honored were soldiers, members of defense corps and policemen of the Overseas Ministry who died in the incidents in Manchukuo and China up to the end of 1937. (J.A.)

EMPRESS GRANTS SUM TO COMBAT DISEASE. To mark the celebration of the Emperor's Birthday, April 29, the Empress granted \(\frac{4}{500}\),000 from Her Majesty's privy purse as a fund for promoting national health. According to the "Nichi-Nichi", the Empress is particularly concerned over the high tuberculosis mortality rate which is said to have increased considerably among factory workers. (J.A.)

CO-OPERATIVES GAIN MEMBERS, INCREASE SAVINGS. During 1938 the Central Union of Co-operative Societies gained 566,758 new members to make the total membership reach 6,842,224. The number of co-operative societies rose 5.6% during the year, resulting in a total of 15,328 (816 more than in December 1937). By the end of 1938 there were only 25 villages in all Japan which had no co-operative society. (J.A.)

CONSUMPTION OF TOBACCO INCREASES. The Finance Ministry has announced that during the last fiscal year the nation consumed 41,975,333,000 cigarets and 20,181,664 grams of cut tobacco, representing a value of \\$362,317, 340—an increase of \\$8,466,639 over the previous year. (J.A.)

HALL DEDICATED TO MEMORY OF DR. NOGUCHI. On the 11th anniversary of his death at Accra, West Africa, a memorial hall was dedicated to the memory of Dr. Hideo Noguchi in his hometown, the village of Okinoshima in Fukushima Prefecture. Going to America as a young man for study, he became connected with the Rockefeller Institute of Medical Research. At the

time of his death, Dr. Noguchi was known as one of the outstanding scientists of the world, especially for his work with yellow fever. At the dedicatory service, a message was read from the American Ambassador, Mr. Joseph C. Grew, by the Rev. M. J. Engleman of Wakamatsu. (J.A.)

CHRISTIAN LEADER DIES AT AGE OF 77. Mrs. Chiyoko Kosaki, considered to have been one of the five or six outstanding women Christian leaders in Japan in the Meiji era, died last May 15. Said to have been married with the first double-wedding ceremony ever held in Japan, Mrs. Kozaki was one of the earliest graduates of Aoyama Gakuin and was for many years its only woman trutsee. She was co-founder and long president of the Women's Christian Temperance League.

ST. LUKE'S COLLEGE OF NURSING GRADUATES FIRST CLASS. Eight young Japanese women, the first class to be graduated since the college changed from a three-year to a four-year course, received their diplomas at a ceremony held on April 4 at the College of Nursing of St. Luke's International Medical Center. Three of the graduates will go into hospital administration, four into public health administration, and one will specialize in midwifery.

BIBLE SOCIETY HEAD LEAVES AFTER 48 YEARS. Last April, Rev. K. E. Aurell with Mrs. Aurell left Japan for retirement in America after contributing 48 years of service in Japan. Arriving here in 1891, Mr. Aurell was for 25 years connected with a mission, and then joined the American Bible Society in 1916 as field agent, but assumed full charge almost at once due to the illness of the then secretary. Since that time, the annual sale of Bibles and parts of Bibles by the society has increased by six times.

LANGUAGE SCHOOL GRANTED CHARTER BY EDUCATION MINISTRY. The School of Japanese Language and Culture, where most all new missionaries make a start on language study, has been granted a charter by the Education Minister as an incorporated foundation. Included in a program of widening activities, the School plans to open a publishing department for the issuing of a series of readers on the Japanese language, an institute for research into Japanese language teaching methods, and a department for the promotion of the study of Japanese abroad in cooperation with institutions interested in the teaching of Japanese.

DEATH OF BARON SHOSUKE SATO, FIRST PRESIDENT OF HOKKAIDO IMPERIAL UNIVERSITY. Baron Shosuke Sato, Ph.D., died on June 5 at his residence in Sapporo, at the age of 83. As a youth he studied under the well-known Dr. Wm. S. Clark and was graduated in the first class of the Sapporo Agricultural College. From 1883 to 1886, he was class-mate of Woodrow Wilson at Johns Hopkins University, from which he received his doctor's

degree. Upon his return to Sapporo, he became the director and later president of his Alma Mater, which under his leadership developed into the Hokkaido Imperial University, with colleges of Agriculture, Medicine, Engineering, and Science; a student body of 2500 and a distinguished faculty of 125. Dr. Sato was one of those students who signed a Covenant of Believers in Christ, before the foundation of any church in Sapporo and had been for 63 years a consistent, active Christian leader. (J.A.)

DELEGATES LEAVE FOR AMSTERDAM YOUTH MEETING. Eight women and three men delegates to the Christian Youth Conference to be held in Amsterdam, July 24 to August 2, sailed from Kobe on June 9th. Other delegates now studying abroad, will join the group later. When the conference begins, Japan will have a total of about 24 delegates. (J.A.)

COMMEMORATION OF THE TWENTY-SIX MARTYRS OF NAGASAKI. The June issue of the NYK Travel Bulletin carries the program for the celebration in commemoration of the Twenty-six Martyrs of Japan which will be held October 13, 14 and 15 at the scene of their martyrdom in Nagasaki 342 years ago. Sunday, the 15th, will be the chief day with grand religious ceremonies in honor of the martyrs, pontifical mass, procession to the Hill of the Martyrs, and open air services at the site of the martyrdom of the saints.

NATIONAL TEMPERANCE LEAGUE PROVIDES INSTITUTE FOR TRAIN-ING OF LEADERS. The first day of the 20th Annual Convention of the National Temperance League held in Osaka last April 7-9 was given to an institute for the training of leaders. Under instructions from the Education and Social Welfare Departments the governors of 30 prefectures sent representatives, teachers, superintendents of personnel in factories, principals of continuation schools. Including 190 police officers sent by the Osaka Prefecture, the attendance was about 700.

LARGEST TEMPERANCE SOCIETY IN THE WORLD? The Mitsuitagawa Coal Mine Temperance Society reports 5200 members. This is possibly the largest such society in the world. A study of infant death rates gives the following facts: as compared with a rate of 117 deaths per 1000 births for the country as a whole, the families of drinking miners have a rate of 218 per 1000; while the rate among Temperance families is only 59 per 1000. (Kinshu No Nippon.)

DEPARTMENT STORE GOES DRY. Declaring that unlimited drinking of alcohol is not in accord with the national spirit at this time, the Department Store Association of Kokura (Kyushu) voted to limit the sale of such drink in their dining rooms to one bottle per customer. One store has discontinued the sale of all liquor, an action which is said to be calling forth the

strong support of the people of Kokura. (Kinshu no Nippon).

W.C.T.U. HOLDS 48TH ANNUAL CONVENTION. 119 official delegates from all parts of the Empire, and from Harbin, South China and Manchukuo, attended the 48th Annual Convention of the Japan W.C.T.U. at Kumamoto (Kyushu), April 4-6. Among the decisions were the following: to campaign for 10,000 members; to welcome the Korean W.C.T.U. of 3000 members into the Japan organization and to provide a budget of \$500 for work in Korea (the International W.C.T.U. had formerly been granting a subsidy of \$350) to continue the support of the Medical Settlement in Peiping which is an enterprise of the Christian women of Japan.

FOUNDER OF WOMEN'S MEDICAL COLLEGE RETIRES. After 48 years of continuous medical work, Dr. Yayoi Yoshioka has retired and left for a trip through America and Europe. Dr. Yoshioka founded the first Women's Medical College in Japan, graduates of which are now serving throughout Japan proper, Korea, Manchukuo, and China.

THE JAPAN BIBLE SOCIETY. During 1938 the Japan Bible Society secured the circulation of 1,247,237 copies of Bibles, New Testaments and portions in Japan proper, an increase of 100,000 copies over the previous year. Sales amounted to \pmeq95,417.68. In addition, 100,000 copies were sent to Chosen, Manchukuo and China. With the retirement of Mr. K. E. Aurell, Mr. G. H. Vinall has become the representative in Japan not only of the British and Foreign and the Scottish National Bible Societies but also of the American Bible Society with offices at the headquarters of the Japan Bible Society in Tokyo.

ORGANIZATION OF "THE CHRISTIAN BROTHERHOOD". With a view to building a united Christian front to meet the expanding responsibility of the Japanese Christian Church, three groups hitherto working separately for church union have been brought together into an organization known as the "Christian Brotherhood." The groups thus united are the Society for the Promotion of Church Union, the Laymen's Movement for Church Union, and the Commission on Church Union of the N.C.C. Enrolled in the new organization are pastors and leading laymen of Tokyo, Kyoto, Osaka and Kobe.

NATION-WIDE UNITED EVANGELISTIC MOVEMENT. In March a Retreat was held for pastors and laymen of the Kyoto-Osaka-Kobe area at Nara; attended by more than 400, it was characterized by a real enthusiasm for accomplishing the purposes of the Movement. Another Retreat was held at Fukuoka for launching the evangelistic campaign throughout Kyushu; 110 pastors and laymen attended from all parts of the island. Following a similar Retreat in Tokyo, the capital has been divided into fourteen districts in each one of which union prayer meetings are being held in preparation for

evangelistic meetings. The Tokyo campaign opened with a mass meeting on May 3rd in the Hibiya Public Hall with more than 3000 in the audience. During April and May, outstanding Christian leaders are carrying on speaking campaigns as follows: Dr. Kagawa in northern Shikoku and Kyushu; Eishop Kugimiya (Japan Methodist Church) in the four chief cities of Manchukuo; Dr. Y. Chiba and the N.C.C.'s Executive Secretary Ebisawa in the Hokkaido. Due to the requests for assistance and the increasing cost of everything, the Central Committee has revised the budget as previously set up for the Movement. The original 725,000 budget has been increased to 7160,000 for the three years. It is hoped that the different communions and national Christian organizations will underwrite 715,000, that 720,000 will be realized through special contributions, and that 765,000 will be raised for local expenses in cities and centers where campaigns are held.

N.C.C. SENDS RESOLUTION TO PRESIDENT. The Executive Committee of the National Christian Council forwarded to President Roosevelt a resolution of thanks for sending the cruiser "Astoria" to return the ashes of the late Ambassador Saito to Japan.

CONFERENCE FOR CHRISTIAN ENDEAVOR LEADERS. On May 20 a conference for leaders of Christian Endeavor in the Tokyo-Yokohama area was held at the estate of the late Viscount Shibusawa, Aisono. Addresses were made by Miss Kobayashi and Mr. Nara, representatives of the YWCA and YMCA to the Madras meetings. There were group conferences for men students, women students, business men and women considering the resposibility of youth for leadership in the church, especially in view of the national emergency.

KOREA CHRISTIAN LEAGUE ENLARGED. A large group of Presbyterian churches centering in Heijo have decided to join the Korea Christian League (Chōsen Kirisutokyō Dōmeikai) which was recently organized. Thus the League now comes to include all the principal Christian groups of Korea, both Japanese and Korean.

CENTRAL CHINA FEDERATION OF RELIGIONS. Formal organization of this Federation has taken place with the following principal officials: President, Prince Fumimaro Konoe; Vice-President, Hon. Kozui Otani; Advisers, Vice-Admiral Nomura, Major-General Harada, and Consul-General Miura; Chairman, Rev. Makoto Kobayashi (of the Presbyterian Church). At the organizational meeting held in the Astor House, Shanghai, a statement was issued to the effect that the Federation has been formed to contribute towards the realization of the purpose of the Holy War, to establish a spiritual basis for peace in East Asia, and to combat Communism by a united front of East Asia religions. The three religions of Christianity, Buddhism, and Sect Shinto are represented in the Federation. (1158)

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TWO BAPTIST GROUPS PREPARE FOR UNION. At their respective annual meetings, the churches of the East Japan Baptist Convention and those of the West Japan Baptist Convention voted enthusiastically for union into one organization. Committees on Preparation for Union were named, the same to draw up the draft of constitution and to make arrangements for the convening of a joint meeting to act on the formal organization.

FORTIETH ANNIVERSARY OF KINDERGARTEN TRAINING SCHOOL. Members of the Missionary Society of The Church of England in Canada and the Episcopal Church in Nagoya and graduates of the Kindergarten Training School and Ryojo Yochien celebrated the fortieth anniversary of the foundation of these institutions for one week during the latter part of May. Miss Margaret Young was the founder of these schools, of which Miss Nora Bowman is now principal.

TWENTY FIVE YEARS AGO

A nation-wide three-year evangelistic campaign was beginning under the auspices of the Continuation Committee, with Mr. Hori and Dr. G. W. Fulton as secretaries for the western section and Mr. Matsuno and Dr. J. L. Dearing serving in the same capacity in the eastern section. The budget was originally fixed at ¥30,000, but it had been raised to ¥50,000, of which one half was to be raised abroad A Christian social service lecture program was being carried on in all of the second-class post-offices of Tokyo, as reported by J. Merle Davis. A terrible famine in the northeast called for heroic relief measures, including the rescuing of young girls, in which Miss Claggett was leading. . . . "The question of church unity in not new in Japan"; it was a very live question. . . The outbreak of the war in Europe was arousing an appaling sense of concern in the minds of the editors. Captain Bickel of the Gospel Ship of the Inland Sea was appealing for a better type of literature, "a God-given power", and its more effective use. . . The Rev. Harvey Brokaw, in an article on "Is Japan Turning to Christianity?", cited the favorable indications, but observed that on that subject it was safest to be a "pess-optimist." The nation had been led to call on God for help, and a three-religions conference had given Christianity a new measure of recognition, though it was still called "Yasokyo" Mrs. Kaji Yajima, Mrs. Chiyo Kozaki, who has just passed on, and others had presented a petition to the Diet asking that the law which penalized women for the crime of adultery be so revised as to inflict the penalty upon men who are guilty of the same offense; and the response was to the effect that that that would be an advance but could hardly be considered practicable yet. . . The Rev. A. D. Hail, D.D., writing on the work and influence of the early missionaries, related this incident, "Dr. DeForest made it a point to memorize his early sermons from text to application. His first evangelistic tour was taken when he had only one sermon as his stock in trade. His first trip was made with a Japanese evangelist then in charge of the little group of Japanese Christians that became the present influential Osaka Church. The first night, according to Japanese custom, Mr. Kajuro preached first and the good Doctor followed. The next night was the same procedure; the evangelist, however, preached Dr. DeForest's sermon, leaving the Doctor to flounder around the best he could and with a determination to increase his stock of sermons before another venture." . . . Dr. C. A. Logan made an appeal for pioneer missionary effort in the rural districts; his article was full of good advice and practical suggestions.

-From "The Japan Evangelist", Vol. XXI., (1914).

Personals

Compiled by Margaret Archibald

ARRIVALS

- BENNETT. Rev. H. J. Bennett (ABCFM) of Tottori returned to Japan on April 3, from a brief trip to America.
- FOOTE. Miss Edith L. Foote (PE) of Kyoto returned to Japan on March 18, to resume her duties as Mission Treasurer.
- HAMILTON. Miss F. Gertrude Hamilton (UCC) returned from furlough on April 4, coming by way of England and the ports, and visiting for several weeks in India. She returns to the Toyo Eiwa Jo Gakko as an English teacher.
- HOYT. Miss Olive Hoyt (ABCFM) principal of Matsuyama Girls' School, returned from furlough on April 2, accompanied by her sister, Miss Sarah Hoyt.
- JONES. Rev. H. P. Jones (MES) returned from furlough on March 31, to resume his duties at Kwansei Gakuin, Nishinomiya.
- PARR. Miss Dorothy A. Parr (CJPM) returned from furlough on June 15, and will be located temporally in Maebashi, Gumma Ken.
- PURSEL. Mr. and Mrs. L. W. Pursel (nee Mary Shively) arrived in Kobe on May 31, to take up residence in the Matsuyama Koto-gakko, where Mr. Pursel has been appointed teacher of English.
- TWEEDIE. Miss E. Gertrude Tweedie (UCC) returned on the "Kano Maru" on June 9 from furlough spent in Canada and the United States.
- VAN KIRK. Miss Anne S. VanKirk (PE) of St. Barnabas' Hospital, Osaka, returned from furlough on May 6.

DEPARTURES

- ARMSTRONG. Miss Margaret E. Armstrong (UCC) of Toyama sails for furlough in Canada on the S.S. "President Pierce" on July 19.
- AXLING. Dr. and Mrs. William Axling (ABF) of Tokyo, sailed on the S.S. "Kamakura Maru" on June 1, for furlough in the United States. Address: Care of American Baptist Foreign Mission Society, 152 Madison Avenue, New York City, U.S.A.
- BUCHANAN. Mrs. Percy Buchanan (PS) and two children of Nagoya, sailed on the S.S. "Asama Maru" from Yokohama on June 19. Mr. Buchanan will join them in the United States in the summer of 1940.

- CHAPMAN. Rev. Ernest N. Chapman (PN) sailed from Yokohama on the S.S. "Heian Maru" on June 30, to spend the summer with his parents in California.
- CLAZIE. Miss Mabel G. Clazie (UCC) sailed on regular furlough by the S.S. "Empress of Asia" on June 3. Home address: R.R. 6, Belleville, Ontario, Canada.
- COBB. Rev. and Mrs. J. B. Cobb (MES) and sons sailed for the United States for furlough on June 25.
- COURTICE. Miss Sybil R. Courtice (UCC) sailed by the S.S. "Empress of Russia" on regular furlough on May 6. Home address: Clinton, Ontario, Canada.
- COX. Miss Alice M. Cox (CMS) of Amagasaki sailed from Yokohama on June 16, by S.S. "Empress of Canada" for short furlough in Canada.
- CURRELL. Miss Sussan McD. Currell (PS) of Marugame, Shikoku, sailed from Kobe on the S.S. "Empress of Japan" on July 12, for furlough in the United States.
- FANNING. Miss Katherine Fanning (ABCFM) of Tottori, Nanso Ken, sailed in July on regular furlough.
- FOOTE. Mr. and Mrs. E. W. Foote (PE) left Yokohama on April 29, to return to the United States because of Mr. Foote's health.
- GARROTT. Mr. & Mrs. W. Maxfield Garrott (SBC) sailed from Yokohama by the S.S. "Empress of Russia" on July 1, for a year's furlough in the United States. Address: 103 Pleasant View Avenue, Louisville, Kentucky.
- GREENBANK. Miss Katherine M. Greenbank (UCC) sailed for furlough in Canada by the S.S. "Empress of Russia" on July 1. Home address: R.R. 1, Steveston, B.C., Canada.
- GUBBINS. Miss G. M. Gubbins (IND) sailed from Yokohama on May 16 by S.S. "Rajputana" on sick leave to England.
- HAIG. Miss Mary Haig (UCC) sailed for furlough in Canada early in July. Home address: Brechin, Ontario, Canada.
- HAMILTON. Miss Kathleen Hamilton (CMS—retired) sailed from Yokohama early in June by S.S. "Taiyo Maru" for England.
- HARBIN. Mr. Van Harbin (MES) of Hiroshima, sailed on June 25 for furlough in the United States.
- HARDER. Miss Helene Harder (ULCA) of Fukuoka left on regular furlough on March 25, on the S.S. "Potsdam." She travelled westward, visiting friends and relatives in Germany on her way to the United States.
- HERTZLER. Miss Vera S. Hertzler (EC) of Osaka sailed for the United States on furlough on July 4, on the S.S. "Tatsuta Maru." Address: R.R. 2, Box 265 F., San Gabriel, California.
- HIBBARD. Miss Esther Hibbard (ABCFM) of the Doshisha Girls' School, Kyoto, left in April on furlough.

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HUGHES. Miss Alice M. Highes (CMS—retired) sailed from Yokohama for England on the S.S. "Hikawa Maru" on March 31.

- HUSTED. Miss Edith Husted (ABCFM) of Kobe Women's Evangelistic School left in July on regular furlough.
- JANSEN. Miss Bernice Jansen (PE) of Sendai sailed on July 2 on the S.S. "Yasukuni Maru" for America via Europe on regular furlough.
- JONES. Dr. F. M. Jones (PE) of St. Barnabas' Hospital, Osaka, left on regular furlough to the United States on May 17.
- JUERGENSEN. Mrs. John W. Juergensen (AG) and three daughters of Nagoya, sailed early in June on the S.S. "Taiyo Maru" for furlough in the United States.
- LADE. Miss Helen R. Lade (PE) of St. Luke's Hospital, Tokyo, left on June 9, for regular furlough in the United States.
- LIPPARD. Dr. and Mrs. C. K. Lippard (ULCA) of Osaka, leave on regular furlough in the early summer, going by way of Europe to America.
- McDONALD. Miss Mary D. McDonald (PN) sailed from Yokohama by the S.S. "Kano Maru" on March 18, on a special six months' leave of absence in order to visit her parents in Iowa.
- McGRATH. Miss E. S. McGrath (PE—retired) formerly Bishop's Secretary, ended a six month visit on May 6.
- McWILLIAMS. Rev. and Mrs. W. R. McWilliam (UCC) and family left for furlough in Canada on June 30, sailing by the S.S. "Tyndaraeus. Address: 3907 Wellington Avenue, New Westminster, B.C. Helen and Rober Mc-Williams expect to enter the University of British Columbia at Grey, Vancouver.
- MILLER. Miss Jessie M. Miller (MSCC) of Gifu, left on July 6, on the S.S. "Tatsuta Marú" for furlough in Canada.
- MOORE. Rev. and Mrs. Lardner W. Moore (PS) and three sons of Toyohashileft on June 22, on the S.S. "President Taft" for furlough in America.
- POND. Miss Helen M. Pond (PE) of St. Luke's Hospital, Tokyo, will leave on regular furlough in the United States late in July.
- POWELL. Miss Lilias Powell (MSCC) of New Life Sanatorium, Obuse, left on June 12, on the S.S. "Taiyo Maru," on furlough in Canada.
- POWLES. Rev. and Mrs. P. S. C. Powles (MSCC) and family of Takata, left on June 3, by the S.S. "Empress of Asia" for furlough in Canada.
- REISER. Miss A. Irene Reiser (PN) sailed from Yokohama on the S.S. "Heian Maru" on June 30, for regular furlough in the United States.
- ROSE. Rev. and Mrs. Lawrence Rose (PE) and daughter of Central Theological College, Ikebukuro, Tokyo, leave on regular furlough in the United States on June 22.
- RYAN. Miss Esther L. Ryan (UCC) will leave for furlough in Canada by the S.S. "Hikawa Maru" on July 21. Address: 135 St. Clair Avenue, W., Tor-

- onto, Ontario, Canada.
- SCRUTON. Miss M. Fern Scruton (UCC) sailed for furlough in Canada by the S.S. "President Cleveland" on July 6. Address: 152 Hess St., S., Hamilton, Ontario, Canada.
- SPACKMAN. Rev. and Mrs. H. C. Spackman (PE) and Miss Katherine Spackman left on regular furlough in England, April 24.
- STONE. Rev. and Mrs. A. R. Stone (UCC) and two sons sailed on the S.S. S.S. "Empress of Russia" on May 5, from Yokohama, for regular furlough in Canada Addres: Care of Foreign Mission Board, 299 Queen Street, West, oronto, Ontario, Canada.
- SWETMAN. Miss Dorothy Swetman who has been teaching music at Ferris Seminary, Yokohama, left in June for Canada via Siberia.
- WARREN. Rev. and Mrs. C. M. Warren (ABCFM) of Doshisha University, Kyoto, left in May for a brief leave in America.
- WOODWORTH. Miss Olive F. Woodworth (JEB) of Kobe, left for furlough in Canada on June 1. Address: 420, East 36th Avenue, Vancouver, B.C., Canada.

RETIREMENTS AND WITHDRAWALS

- BOSANQUET. Miss Amy C. Bosanquet (CMS—retired) sailed from Yokohama on July 16, by the S.S. "Empress of Canada" to settle in England after forty-seven years of service in Japan.
- CRAGG. Rev. and Mrs. W. J. M. Cragg (UCC) expect to retire this summer after twenty-eight years in Japan, their entire period of missionary service being spent in Kwansei Gakuin, Kobe. They sailed from Kobe on June 29, by the S.S. "Empress of Russia," and will spend the next year in Toronto. Their daughter, Mrs. Maurice Zbinden of Davos, Switzerland, is expected to spend the summer with them.
- COVELL. Mr. and Mrs. J. H. Covell (ABF), missionaries in Japan for nineteen years, and their three children, sailed on June 7, by the S.S. "Empress of Asia" for Manila and thence to Iloilo, where Mr. Covell will join the faculty of Central Philippine College. Mr. Covell is retiring editor of the "Japan Christian Quarterly."
- WOODSWORTH. Mrs. H. F. Woodsworth (UCC) of Kwansei Gakuin, Ashiya, expects to return to Canada on the S.S. "Empress of Russia," leaving Yokohama on August 26. Mrs. Woodsworth will spend the summer in Nojiri where she will be joined by Mrs. Donald Bews and infant daughter, who come from Taihoku, Formosa, Miss Sylvia Woodsworth who has already arrived from America, and other members of the faily.

CHANGE OF LOCATION

BEST. Rev. and Mrs. E. V. Best (MES) and son who have been in Tokyo

- studying the language, have been located in Matsuyama.
- DECKINGER. Rev. W. J. Deckinger (EC) and family who have been studying the language in Tokyo for the past year, will be stationed temporarily in Osaka—14 Yojo-dori, 2-chome, Minato Ku.
- HESSEL. Rev. Egon Hessel (IND) moved in April from Matsuyama to 34 Nishi 4-chome, Teizuka Yama, Sumiyoshi Ku, Osaka. Mr. Hessell is engaged in evangelistic work in connection with The Brotherhood Under the Cross in Japan.
- LAAKSONEN. Miss Martta Laaksonen (LEF) has moved from Sapporo, Hokkaido to 1633 Ikebukuro 3-chome, Toshima Ku, Tokyo.
- MELSON. Rev. D. P. Melson (MES) who has been attending the Language School in Tokyo for the past year, has moved to Ashiya where he will be engaged in work in the Osaka Eigo Gakko.
- NICHOLSON. Mr. and Mrs. Herbert V. Nicholson (AFP) who have been located in Mito, Ibaraki Ken, expect to move to Kobe in September, where they will be connnected with the Canadian Academy. Their two older children who have been in school in America will join them and study in the Academy.
- SAVOLAINEN. Rev. and Mrs. P. Savolainen (LEF) have moved from Ashigawa, Hokkaido, to 68 Zoshigaya 1-chome, Toshima Ku, Tokyo.
- SMITH. Rev. and Mrs. John C. Smith (PN) and children moved in April from Wakayama to 4 Meiji Gakuin, Shirokane, Shiba, Tokyo. Mr. Smith is teaching in Meiji Gakuin and in addition is assigned to some evangelistic work in Tokyo.
- SHAVER. Rev. and Mrs. I. L. Shaver (MES) are moving from Matsuyama to Genzan, Korea, to succeed Rev. S. A. Stewart in charge of the work of the Mission for Japanese in Chosen.

BIRTHS

- McALPINE. A daughter, Marjorie Jean, was born to Rev. and Mrs. James A. McAlpine (PS) of Gifu, on March 30, at Tokyo Sanitarium-Hospital, Tokyo.
- OKADA. A son, Hiroo, was born to Mr. and Mrs. M. Okada at St. Luke's Hospital, Tokyo, on May 6. Mrs. Okada was formerly Miss Haruko Sugiyama, adopted daughter of Dr. and Mrs. William Axling (ABF).
- OLTMAN. A daughter, Sidney St. Clair, was born to Mr. and Mrs. Paul V. Oltman (PN) of Meiji Gakuin, at Tokyo Sanitarium-Hospital on April 27.

ENGAGEMENT

BOYDELL-ARNOLD. Miss Kathleen Boydell (CMS) after extended sick leave in Australia for the past three years, announces her engagement to Mr. William Arnold of Karrajong, and her resignation from the Society. Miss Boysell came to Japan in 1919 and worked chiefly in Kyushu.

DEATHS

- BICKEL. Mrs. Annie Bickel, widow of Captain Luke Bickel and mother of Mrs. W. F. Topping (ABF) of Himeji, died in England on April 27. Mrs. Bickel came to Japan in 1899 with her husband and with him sailed the Inland Sea for seventeen years in the "Gospel Ship." After the death of her husband in 1917, Mrs. Bickel made her home with Mrs. Topping, returning to England in 1936 to visit relatives.
- KORPINEN. Rev. Arvo Korpinen (LEF) who had been studying the language at Kokusai Gakuin, Waseda, died suddenly on April 30, in his home at Ikebukuro, Tokyo.
- OLDS. Mrs. Genevieve Davis Olds (ABCFM) daughter of the pioneer American Board missionaries, Mr. and Mrs. J. D. Davis, and wife of Rev. C. Burnell died, at her home in Okayama on April 21.
- OLTMANS. Rev. Albert Oltmans, D.D. (RCA) died at his home in Meiji Gakuin, Tokyo on June 10, after more than 50 years of life and service in Japan. During the latter part of his life he was most vigorous in the work of the American Mission to Lepers in this country. Mrs. Oltmans has returned to America for a brief furlough.
- PORTER. Miss Francina E. Porter (PN—retired) died in Pasadena, California, on March 17. She came to Japan in 1882 and founded a primary school and kindergarten in Kanazawa, the latter still existing as the oldest in Japan. Before her retirement and consequent departure for America in 1929, Miss Porter lived in Kyoto. She was almost eighty years old at the time of her death.
- RANSOM. Miss Mary H. Ransom (PN—retired) died in Pasadena, California, on March 16, at the age of seventy. She first came to Japan in 1901. For many years Miss Ransom was connected with Wilmina Girls' School in Osaka. Later she lived in Wakayama, where she was especially interested in evangelistic work among blind and deaf students. She left Japan in 1935 because of the disease which finally caused her death.
- WALLER. Mr. Justin Waller, eldest son of Rev. J. G. Waller, D.D., (MSCC) of Nagano, died in St. Luke's Hospital, Tokyo, on May 28, after a long illness. The funeral was held in Karuizawa on May 31.
- WHITE. Rev. S. S. White (ABCFM) who worked in the Okayama field 1890-1919, died in Pasadena, California, February 20.

MISCELLANEOUS

CRAGG. Gerald R. Cragg, son of Rev. and Mrs. W. J. M. Cragg (UCC) has recently resigned as editor of the New Outlook and been appointed professor of Systematic Theology at United Theological College, Montreal. He is now studying at Cambridge, and will represent the United Church of

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- Canada at various church gatherings in England, Ireland, and Scotland this summer.
- GRESSITT. Mr. Linsley Gressitt, son of Prof. and Mrs. J. Fullerton Gressitt (ABF) passed through Japan recently on his way to Lingnan University, Canton, where he is to do research work in entomology.
- HOLMES. Rev. and Mrs. J. C. Holmes (ABCFM), formerly of Otaru and Osaka, and later principal of the Japanese Language School, has been working for ten years with Japanese in Hawaii but has recently moved to the Institute of Religious Science in Los Angeles.
- TOPPING. Rev. and Mrs. Henry Topping (ABF—retired) have proceeded from Honolulu to the mainland to visit in Michigan. New address: Care of Mr. J. P. Topping, 220 Lyman Block, Muskegon, Michigan, U.S.A.



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